

NAVAITHI OF BHATKAL A SHORT DESCRIPTIVE STUDY HARSHA SHANKAR BHAT

A PROJECT OF



विश्व कोंकणी केंद्र
WORLD KONKANI CENTRE



A Navayath Bungalow at Heritage Village, Manipal

NAVAITHI OF BHATKAL: A SHORT DESCRIPTIVE STUDY

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FOREWORD

World Konkani Centre is constantly in a cultural interaction with the Konkani speaking communities to engage in a participative method to safeguard the Intangible Cultural Heritage of the communities. The mother tongue being the primary element in which the repository of heritage plays a prime role in safeguarding the same.

World Konkani Centre has in place a framework for documentation of all the dialects spoken by Konkani people. It is within this framework the Navaithi - Short Descriptive Study, a research assignment was taken up by Harsha Shankar Bhat.

The Nawayaths are a minority linguistic community whose initial settlement was the port town of Bhatkal in Uttara Kannada district of Karnataka.

I am happy that Harsha Shankar Bhat has now completed her work successfully and submitted her report for publication. I appreciate Harsha S. Bhat for her hardwork and a dedicated approach in documenting this dialect.

World Konkani Centre is indebted to Harsha Shankar Bhat and the leaders of the Navayath Community for this voluminous work which will help the World Konkani Centre to document the dialects of Konkani people.

I express my heartfelt gratitude for the benevolent support by Government of Karnataka for providing a grant for various projects of World Konkani Centre.

Basti Vaman Shenoy,

President,

Konkani Bhas Ani Sanskriti Prathistan,

World Konkani Centre,

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To each and every person I have met in the course of penning this descriptive grammar of a speech variety spoken by the Navaithi community of Bhatkal whose songs now dictate much of my mental space.

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This work is dedicated to my brother Raghunandan AKA Vinu who is the reason I will ever work on anything.

I would like to offer this work at the feet of Shri Sadyojat Swamiji of Chitrapur, Shirali who have blessed me while I was on a field trip to Bhatkal and staying at Shirali for the same. Their words have fuelled my ambitions.

Special gratitude goes out to our own Vishwa Konkani Kendra which is steering all efforts in the direction of documenting and thereby preserving Konkani and its variants to the best of its capacity. I thank the President of Kendra Shri Basti Vaman Shenoy for his untiring spirit in inspiring to work for Konkani. To Shri Guru Baliga aka Gurumaam at Vishwa Konkani Kendra who has been instrumental in connecting me to Shri Jan Abdul Rehman and thereby kickstarting this journey and periodically nudging me to see it through. Special thanks to a fellow student of linguistics Antonia Alvares for reading through the odd drafts I sent at the nth hour. I also have to thank my parents who 'let me go' to Bhatkal when everyone else was painting it in not so happy colours.

To Life and Languages,

Jai Hind

Harsha

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1. INTRODUCTION

This work attempts to sketch out the descriptive profile of the Nawayathi speech community of Bhatkal. It aims to present a descriptive profile of the Nawayath (also written as Navait, Nawait, Navayat) community whose variety of speech is called Nawayathi. The Nawayaths are a diasporic immigrant minority linguistic community whose initial settlement was the port town of Bhatkal in Uttara Kannada district of Karnataka. No work of this nature has been previously undertaken with regards to Nawayathi, hence this is an attempt to document the same, in a bid to help preserve a minority variety and thereby it's corresponding culture and way of life.

A table listing the dialects of Konkani and speakers in India, according to the 1961 census, mentions Navaith and Bhatkal as two separate varieties, with 749 and 2 speakers respectively (Madtha, 1988). No other census mentions Navaithi, and hence this variety with its unique features and cultural fabric has gone unnoticed. "...It begins with the simple act of noticing a variation - that there are two alternative ways of saying the same thing" (Labov, 2008) This quote very well sums up the reason why I chose to work on this variety. Being a native speaker of Konkani, the variety listed as the Konkani of South Canara or Saraswat Konkani in earlier works, and having interacted with speakers of another variety in the same geographic area which has been called the Christian variety of Konkani in earlier literature and work on the language, a mention of a third religious community, namely Muslims originally from Bhatkal and called Bhatkalis in Mangalore led me to take up this variety for study. Most Konkani sammelans and literary gatherings in Mangalore and around would have a representation from this community who were said to be speaking a kind of Konkani, yet have a distinct nomenclature to their variety and partial mutual intelligibility when compared to the other varieties spoken in the coastal belt of Karnataka. While the study of variation in language seems an interesting field to step into, the tasks to be undertaken are equally demanding. Yaron Matras (Matras, 2010), views language as "the practice of communicative interaction, and of grammatical categories as triggers of language processing techniques", and proposes a continuum in which language contact phenomena are arranged, which indicates that not all choices, though 'function driven', are 'conscious, deliberate, or strategic'. On these lines, keeping the basic definition of language as one that is basically characterised by

communicative interaction, this work seeks to look at Navaithi, a language spoken by a minority community in a multilingual setup that involves languages belonging to different language families and the result of their peaceful co-existence for centuries together. For a Konkani speaker from Karnataka, the question of mother tongue especially when encountered in other states, is a tricky one, as Konkani is often associated with Goa. A Konkani in the coastal belt of Karnataka are an immigrant community that moved from Goa in a bid to escape Portuguese persecution and conversion, and settled down in different regions along the coast of Karnataka. Almost every Konkani speaker in Mangalore learns Konkani, Kannada and Tulu simultaneously. Mangalore belongs to Dakshina Kannada district which along with Udupi earlier formed the Avibhajitha Dakshina Kannada, also called Tulunadu or the land of the Tuluvas. Tulu is the language of the indigenous community of this part of the state. The dominant state and official language Kannada is used for all administrative purposes and as a link language among the Konkani and the Tulu speakers whose mother tongues belong to two different language families. I have always wondered about many an interesting aspect of 'my variety of Konkani' which I haven't noticed in varieties spoken by fellow community members residing in Goa or the rest of Karnataka, and a brief encounter with members of the Navaithi community intrigued me to seek a comparison of my Konkani with theirs as both are immigrant communities speaking an Indo-Aryan variety in a land where the dominant linguistic landscape has a Dravidian character, and so are by nature multilingual, proficient in a language which belongs to a Dravidian language family, Kannada, the dominant state language, both being relatively affluent as far as their socio-economic status is concerned, and both being communities which predominantly engaged in trade/business in the new lands where they migrated to. This work seeks to probe the Navaithi speech community in order to try and sketch out a brief sociolinguistic profile and provide a descriptive grammar of the variety.

CHAPTERISATION AND METHODOLOGY

Besides the introduction, this work contains three chapters in the first section namely, Phonology, Morphology and Syntax. The second section contains the appendixes with the texts and the vocabulary which contains the word list and the sentence list. This work is basically based on the structural model of modern linguistics. An attempt has been made to provide, in the first chapter on

Phonology, a detailed analysis of the distinct sounds of the speech variety, elaborating on various aspects from vowel length, aspiration, syllabic structures, retroflex sounds and clusters. The chapter on Morphology looks at the internal structure of words and their formation in Navaithi. A brief description of the syntax has also been attempted in this work but in full awareness of it being very basic and less exhaustive than the other chapters. An attempt has been made to compare it to the variety which I am a native speaker of and instances of any similarities or differences have been provided respectively.

I met several members of the Navaithi community both in Bhatkal and in Mumbai. While in Bhatkal I met both men and women, in Mumbai my interaction was predominantly with Women. Most of the speakers were in the age group of 30-60, mostly educated, who could speak Navaithi, Urdu, English and the residents of Bhatkal also had knowledge of Kannada. I also met speakers who had not had their primary education in Urdu which is the case for many adults in the age group of 40-60 in Bhatkal. The ones who have received primary education in English tend to use more English words often replacing Urdu words with them. It was a privilege being a woman and working with this community as the access to their households which was denied to D'souza's was granted to me. His informants had thereby only been men as the community wouldn't entertain the entry of male outsiders into the areas of their house where the women folk reside. I have spent considerable time with the women folk of the community. The Navaithi women in Mumbai although have Urdu/Bambaiya as their second language since they are traditionally homemakers their circle of interaction is predominantly women folk from their own families and community, they still retain their Navaithi. Which is also why their Navaithi had lesser influence from Marathi than the Konkani of GSB speakers of Mumbai.

As far as data collection is concerned I have used the standard word list and sentence list modelled on the swadesh list. Additionally I used the sentence list formulated by Anivta Abbi, called 'The Sentence List for collecting data on Indian Languages'. All data was recorded on my personal Sony recording device, while also taking notes. The recorded data was then transcribed in International Phonetic Alphabet for analysis.

Meetings with the likes of the editor of the oldest running Nawayathi newspaper Naqsh-e-Nawayath, Moulana Abdul Aleem Qasmi, the reporters working for Sahil Online like Mubashir Hallare, poets and writers like Iqbal Sayyedi and

Samiyullah Barmavar helped to gain deeper insight into language use, the script, the literature, and the cultural aspects of Navayathi.

KONKANI

Konkani, an Indo- Aryan language, is spoken predominantly in Goa, the districts of North Kanara, South Kanara and Udupi in Karnataka and the northern areas of Kerala, some parts of Maharashtra. After a long struggle for existence independent of its sister language Marathi which had for years subjected it to a dialectal status, Konkani was recognised as a literary language by the Central Sahitya Academy in 1976 and included in the Eight Schedule of the Indian Constitution in 1992. According to the Census of India, 2001, the total number of Konkani speakers is 2,489,015, of which 7,69,888 are from Goa, 7,68,039 are in Karnataka, 6,58,259 in Maharashtra and 61,376 in Kerala.

KONKANI IN KARNATAKA

Konkani reached the coast of Karnataka owing to its exodus from Goa, in 3 different phases. The first took place between 1312 and 1327 when General Malik Kafur of the Delhi Sultans Alauddin Khilji and Muhammed bin Tughlaq destroyed Govepuri and the Kadambas, the second around 1470 when the Bahamani kingdom captured Goa, and subsequently in 1492 by Sultan Yusuf Adil Shah of Bijapur, the third major one which had the Hindus escape persecution and proselytization by the Portuguese Jesuits and Franciscan missionaries close to 1500 and the final major one involving all communities especially Muslims and Neo-Catholic Christian owing to the Inquisition ordered by St. Francis Xavier which was established in 1560 and abolished in 1812. I belong to a speech community based in South Kanara district of Karnataka and speak what Rocky Miranda (Miranda, 2003) calls the Southern Saraswat Konkani, “which is spoken by the Saraswat Brahmans of the coastal districts of Karnataka and of Kerala. There are minor variations in the speech of these areas”.

Miranda says the reason for the considerable differences that exist among the different varieties of Konkani of Konkani spoken by the Hindus and Christians, is their time of migration and the geographical origin and destination of the immigrant population. “The ancestors of the Karnataka Hindus came from Saxtti and mostly in the sixteenth century. The Christians of Karnataka came from Bardes and about two centuries later,” he explains. (Miranda, 2003)

NAVAITHI – THE LANGUAGE OF THE BHATKALIS

Navaithi is spoken by the Nawayath community residing mainly in the Northern coast of Karnataka. The town of Bhatkal especially has a predominantly Nawayath population. Muslims in general are seen as accounting for more than half the population of Bhatkal (rural and urban included) with the numbers standing at around 40,000 according to the authorities at Nawayath Mehfil, a registered body working for the recognition of Nawayathi as a mother tongue separate distinct from Konkani. Bhatkal is a port town on the Northern Coast of Karnataka. Having heard since childhood about a ‘unique bunch of Muslims, who unlike other local Muslims do not speak Urdu or Beary but something close to Konkani. This had me wondering and a two day pilot study of the language and the people residing in Bhatkal was what led to this work.

GEOGRAPHICAL LOCATION AND POPULATION

Bhatkal is located in Uttara Kannada district on the coast of Karnataka in India. While Bhatkal taluk comprises of Bhatkal Town, Jali and Venkatapura with population of 32,000, 10,802, and 6928 respectively, the speakers chosen for this study reside predominately in Bhtakal Town. Bhatkal Town Municipal Corporation (TMC) has a population of 32,000 as per the 2011 census, of which 74.1.4 % are Muslims and 25.21 % Hindus. Nawayathi though is spoken along the entire coastal stretch by Nawayaths in Bhatkal, Murdeshwara, Manki, Honnavar, Kumta, Valki, Herangdi, Upponi, Gersoppa, Byndoor, Gangolli, Shiroor, Hoode, Malpe and Basrur in Karnataka. Their settlements are found between the rivers Sharavati in Uttara Kannada and Suvarna in Udupi districts which lead to the Arabian sea as they chose to settle down closer to the sea to facilitate their movement during their early days as traders.

NAVAYATHS IN Uttara Kannada District



NAWAYATH

THE NAME AND THE STORIES BEHIND IT

Nawayath/(i) , Navaith/(i), Naithi, Naith, are different names for this community which is seen as having been formed as Arab traders and who have settled down along the coast of Karnataka. The etymology behind the names have many a stories, which range from tracing the origin of the community to The Prophet himself, to the more acceptable one which sees Nawayath as being Nawa – ayath meaning ‘new comer’. The People of India Project (Singh, K.S., People of India Project 1998, p. 2614), lists the community as a migrant muslim community.

‘A migrant muslim community in Tamilnadu, Karnataka and Kerala. Etymologically, Navayat means new comer (nav meaning new, and ayata meaning come).’ Nawayats in Tamilnadu, it reports speak Urdu at home and use the persio-arabic script. In Karnataka "the Navayat are also known as Bhatkali and are distributed in Uttar Kannada and Dakshina Kannada districts. They speak a dialect of Konkani language and are conversant with Kannada.” (Singh, 1998)

Though it mentions that they use the Kannada script, this in my investigation so far has turned out to be not so, as they have taken to the Perso- Arabic script and all the written material in Navayathi from newspapers to language primers are in Perso-arabic script. The Navayats in Kerala are reported as having migrated from Karnataka and hence carrying the tag of being Bhatkali.

The Nawayats are immigrants like the Konkani speaking communities in Karnataka. The solo dedicated work on this community titled, ‘The Navayats of Kanara – A study in culture contact’ by Victor. S.Dsouza in the author’s preface clarifies that the “community was generated by Arab seafarers consorting with local Indian women”.

The Madras Census Report 1901, lists Nawayats as a “Musalman tribe, which appears to have originally settled at Bhatkal in North Kanara, and is known on the west coast as Bhatkali.” D’souza calls this set of muslims of Bhatkal as Navayats of Kanara as they have settled predominantly only in the North and South Kanara districts of Kanara. While in 1950’s , the time when D’Souza wrote the above, the population of Navayats in Bhatkal is said to be around 8000 and constituting the “majority of the inhabitants of the place”, the current figures stand at around

40,000 (figures are for the Nawayathis in and around Bhatkal including Honnavar).

NAVAITHI – MOTHER TONGUE AND OTHER ISSUES

While the number of Nawayathi speakers in Bhatkal is estimated at around 40,000, the language has no official status whatsoever, as the community has till the last census returned Urdu/Hindi as its mother tongue. The 2001 census does not have Navaithi listed among the non-scheduled languages implying a less than 10000 people returning it as their mother tongue. Mother Tongue claims are often changing from census to census, most of the times the reasons being purely socio-political or economic. In a multilingual setup like India, the notion of mother-tongue as returned by individuals and even communities as a concerted effort need to be weighed against many other factors. The diglossic situations in the Hindi-Urdu belt have had many return Hindi as their mother tongue even though they were native speakers of varieties like Avadhi or Braj bhasha. Such was the case with Konkani a few centuries ago, when Konkani was given the status of being a mere dialect of the more powerful sister language Marathi. In the case of Navaithi, the community which is seen as speaking a variety of Konkani, used Urdu/Hindi as a link language with non-nawayath Muslims and as their second language. And as their official numbers have never seen to exceed 10,000 the variety has a minority status, but one which unlike the tribal languages, is an economically powerful community.

The language census of India defines mother tongue as “the language spoken in childhood by the person’s mother to the person, and the instruction to the census enumerators though lists the following, they are at times violated. Though the census requires that whatever be the name of the language returned by the respondent needs to be recorded as such, the reality is often quite different and often destructive, as one mere entry at a time annihilates the acknowledgement of the existence of a distinct variety. In Bhatkal too, people across generations and educational backgrounds shared their experience of trying to return Navaithi as their mother tongue, only to be told that no such entry exists and thus are left with no option but to return Urdu for the same. This year (2018) though, the community has made attempts to write to the concerned authorities and has been enlisted as a mother tongue.

Mother tongue in India has been a fluid phenomenon, and many factors play a role in this determination and return of mother tongue. In Bhatkal, as is reported by the native speakers during my recce there, the speakers who returned Navaithi were told there was no such language and in turn returned Urdu as their mother tongue. The Nawayat Mehfil from Bhatkal has been making efforts to infuse a sense of strengthened language identity among the community members and they opined that there were few who returned Navaithi as their mother tongue during the 2001 census and in 2011 they had made all efforts to ensure that speakers of this variety do not return Urdu like they did all the years till now. The case of Navaithi can be looked at from the point of mother tongue fluidity as discussed by Khubchandani wherein Muslims in India are often seen ‘oscillating between the regional and religious’ (Khubchandani, (1974). Most Muslim communities in India are bilingual taking Urdu with them wherever they migrate to. The Persio-arabbi script which is the script of their religious scriptures hence is used at times to write the regional languages as is the case with Navaithi.

NAVAITHI AND KONKANI:

Native speakers when quizzed about the origin of the community for generations now opine that the Navayat community was formed a result of Arab men marrying Jain women of the region and they support these statements citing some cultural practices like eating before sunset which is a Jain practise as being proof of the same. But as far as the linguistic reality of the times in which they did migrate or land in Bhatkal, the rulers who were practitioners of Jainism spoke Kannada. But the language though does show few instances of borrowing of lexical items, is in no way displaying characteristics of the confluence of the language of the traders and that of the rulers. But this section of the coastal belt was part of the Bombay Presidency during the British rule and tended to be closer to what is now Maharashtra and Goa. Victor D’Souza too refutes the popular belief asserting that, “if the female ancestors of the community were responsible for this custom, the same persons should have cast their influence over the other cultural elements also, notably the language of the community.” Comparing it to the other language situations where in languages spoken by other Shāfī muslim communities the Indian influence is owing to the language of the female progenitor, he opines rightly that if that was the case then the language spoken by this would not have been what it currently is, “Konkani with a strong blend of Arabic and Persian

words and idioms.” (D'souza, 1955). Though in this work, I won't as of now comment about its association with Konkani, it seems true that, in D'souza's words, “The only thing clear about the female ancestors of Navayats of Kanara is that they belong to a community speaking a Konkani dialect.” (D'souza, 1955)

A compilation of Konkani dialects as they exist in Karnataka by the Karnataka Konkani Sahitya Academy, titled *Suvarna Karnatakanth Konkni Lok – Konkani communities in Suvarna Karnataka* (In Kannada Script) compiled by Rev. Fr. Richard Regi SJ, edited by Dr. Gerald Pinto, Kallianpur, and published in 2007, lists Navaithi and Daldi as two Konkani speaking communities that follow Islam as a religion. Konkani, Nawaithi, Jamaithi and Daldi communities are mentioned as being part of the ‘Islamic society’ in the compilers note, and ones wherein the folk customs and rituals have been replaced by religious ones. (Pinto, 2007)

“The Navāyats – meaning the new-comers of Bhatkal, which is the southernmost part of North Canara district – are said to have come down from Kufa at the head of the Persian Gulf, to escape from the cruelty of Hujaz Ibn Yusuf, who was Governor of Irak about the close of the seventh century. Like the Parsees of Iran, who adopted the Indian dress and language of Gujarat where they first settled, the Navāyats adopted both the Hindu dress as well as the Hindu dialect – Konkani. Some of these Navāyats settled themselves in Gujarat and are known as Naiatās,” opines Dr. V.P.Chavan in his work, *The Konkani and the Konkani Language*. (Chavan, 1924)

Whether Navaithi is a dialect of Konkani or an independent variety is not what I look to ascertain in this study, but hunches suggesting a connection between the two are not to be ignored. The relatedness hypothesis suggests that the languages and dialects that show similarities between words have those that descended from a common ancestor or a protolanguage. This can be used to take on a comparative analysis of Konkani and Navaithi to ascertain and confirm such a relationship if any.

WORKS ON KONKANI IN KARNATAKA AND NAVAITHI:

Rocky Miranda (Miranda, 2003) mentions that in comparison, to all other dialects and varieties of Konkani, “the southern Saraswat Konkani has many archaic characters which sets it apart from the other Konkani dialects. He also brings to light the differences between two varieties within South Kanara as he explains that “although the Konkani-speaking Hindus and Christians use the same script

(kannada) in Karnataka, they normally read only the writings from their own dialect as there are striking morphological and lexical differences between the dialects.” Another important observation being that the southern saraswat dialect is the only one in which, the final short vowels form the middle Indo-Aryan stage are intact and consonant germination is also almost intact. The old geminate consonants are de-geminated in all the other dialects.

Madhavi Sardesai (Sardesai, 2004) taking note of N.G.Kalelkar’s classification, talks of the Konkani linguistic continuum as comprising of three main dialect groups- Northern Konkani, Central Konkani and Southern Konkani. The Northern Konkani group consists of the group of Konkani dialects spoken in the Ratnagiri district of Maharashtra with strong cultural ties to Marathi, the southern Konkani dialects as those spoken in the North Kanara district of Karnataka which have an overpowering presence of the state dominant language Kannada owing to contact, and the central Konkani group being those of Goa, ‘an erstwhile Portuguese colony’.

M.V.Nadkarni in his article, Bilingualism and syntactic change in Konkani (Nadkarni, 1975), has looked at the variety spoken along the entire coastal stretch of Karnataka as one single variety and called it the Saraswat Brahmin dialect of Konkani. A.M.Ghatge who conducted a survey of Marathi dialects and published a series of monographs, has one which he calls the ‘Konkani of South Canara’ (Ghatge, 1963). In his introduction in this monograph, he describes Konkani as “a number of Marathi dialects which are spoken along the west coast of Maharashtra, Goa, and parts of Mysore, with small pockets reaching the west of Kerala.” Given the times in which such work was undertaken when Goa was yet to attain statehood and Konkani was still under suppression of Marathi which treated it as a mere dialect, having no literary tradition of its own, its but natural that Ghatge too chose to call it such. About the spread of people speaking this variety he mentions, “The district of South Kanara which originally formed a part of the Madras Presidency, but which is now included in the state of Mysore, along with the district called North Kanara, originally included in the province of Bombay, has a social group called Sārāsvats, who habitually speak a dialect called Koṅkaṇī, at home and among themselves.” (Ghatge, 1963)

Katre’s work, The Formation of Konkani (Katre, 1966) which provides a historical and comparative analysis of six dialects of Konkani, emphasized and proved that Konkani is not a dialect of Marathi, which until then was the popular belief. Even

Grierson's work, *The Linguistic Survey of India*, spoke of Konkani as being of two varieties, one used in Maharashtra or what was then part of Bombay Presidency and the other in Goa, but both as being mere dialects of Marathi.

Victor. S.Dsouza's 'The Navayats of Kanara – A study in culture contact' (D'Souza, 1955) is the only work that documents the Navaithi community and in a small section titled 'The dialect of the Navayats' as part of the Appendix discusses few aspects of this variety. Calling it a dialect of Konkani, he describes it as having borrowed a large number of vocables from Arabic and its other features rendering it distinct and to a certain extent mutually unintelligible to speakers of other varieties of Konkani.

He opines that the influence of Konkani is greater than that of Arabic as the generations that followed the consortium of the Arab traders with local women, were more in contact with the Konkani speaking mothers than the Arab fathers. He remarks that Arabic words and influence are owing to it being the language of the religion, Islam, which the Arabs brought with them.

Works similar in nature to the one attempted here and housed linguistically and geographically in a similar scenario as Navaithi, that also give insight into different linguistic phenomena owing to language contact include the works of Susheela Upadhyay (2011) , titled 'Beary Language: Descriptive Grammar and Comparative Study' which studies Beary a language spoken in Dakshina Kannada by a group of coastal muslims and which has been in border area contact with Tulu and Malayalam and Varija N's Descriptive Study of Kudubi Dialect, which looks at Kudubi as a variety of Konkani spoken by people geographically spread over both Uttara and Dakshina Kannada districts.

LANGUAGE CONTACT AND THE CASE OF NAWAYATHI IN PERSPECTIVE:

Quoting Miriam Meyerhoff (2011), "All variation and change can be viewed as the outcome of some form of contact between different individuals or members of different contact." Popular perception among the speakers of this variety, that emerged during the two day recce and or may be owing to whatever little literature is available about this variety, calls it an "amalgam of Portuguese, Persian, Arabic, Hebrew, Marathi and Urdu with Konkani as its base, and one that used the Perso-arabic script even before the era of Urdu in India".

But this needs probing, as there is no work till date which can accord a dialect status to Navaithi or prove otherwise too. This work thus aims to sketch out a descriptive analysis of this language, along with other sociolinguistic features so as to give a scientific view of Navaithi, which till date has been dismissed as just the Konkani spoken by Muslims in Karnataka. Navayathi, in my experience always felt like an excellent case of study of language contact. Few books in Navayathi but ones that use the Perso –Arabic script when I have asked a few people who know and can read, write and comprehend both Urdu as well as Arabic but not Navayathi, have only been able to tell me the meanings of the Urdu words in isolation and which made the intelligibility of the text to me as a Konkani speaker higher. This, thus seemed to be like a beautiful resultant of tongue of a language contact situation that involved languages from families poles apart, namely the Indo Aryan (Konkani), the semitic (Arabic) in a geographic space that is predominantly characterised by Dravidian languages. Like Winford (2003), says, “ these languages are testaments to the creativity of humans faced with the need to break down language barriers and create common medium of communication....Whenever people speaking different languages come into contact, there is a natural tendency for them to seek ways of bypassing the communicative barriers by seeking compromise between their forms of speech.”

Winford offers three ways of distinguishing language contact situations:

1. Those that involve language maintenance
2. Those involving language shift
3. Those that lead to the creation of new languages

Navaithi is an interesting case of language contact as apart from its origin that talks of the traders who spoke their varieties belonging to the Semitic groups interacted with an Indo-Aryan language in a geographical space that has predominantly a Dravidian substratum. Situation of language maintenance involve those in which the speech community preserve its native language in every generation, with minimum change or new developments. The Nawayats in Bhatkal, have maintained their language but the situations and the degree of maintenance has been changing over the past century. While almost a century ago, the community predominantly interacted in Navayati, the women at times knowing no other language apart from their mother tongue, today sees Navayati having Urdu as a parallel tongue. The rise of Urdu schools and colleges, and Urdu being the language of religious proceedings led to a diglossic situation where

Navayathi is restricted to the domestic domain of home and family with Urdu taking over most other domains, except for administrative and legal and official domains where the dominant state language Kannada has its stronghold.

One can notice for instance how Urdu words have replaced both Arabic and certain Konkani words. For instance, where the Arabic word for Thursday [xəmi:z] has been gradually replaced by [zuma raṭ] which is [d̪ʒume raṭ] in Urdu. Similarly in place of simple Konkani verbs, compound verbs are formed using the Urdu word for N1 and the verb 'to do' for V1. For instance, [muxsəuṭəle] - will finish which is [muksəiṭəle] in konkani is being replaced by [χəṭəm kəṭəle] with N1 being the Urdu word [χəṭəm] meaning 'complete' followed by kəṭ 'to do'.

In the last two decades with English education changing the linguistic scenario, the younger generation in multilingual but at the cost of the mother tongue Navaithi being restricted to the home domain, often heavily influenced by English. In Mumbai and Mangalore my interaction with Navaithi speakers, gave clear instances of heavy lexical borrowing from English which is not yet the case in Bhatkal, though it is slowly showing signs of the same. That precisely says the Navayat Mehfil is the reason for encouraging gatherings and poetry competitions that involve the younger generation of the community to write in the mother tongue.

SUBSTRATUM INFLUENCE

In the case of shift where speakers of a less dominant language give up their variety in favour of a more dominant one, or the speakers of dominant but less prestigious variety shift to prestige variety, there is bound to be influence from their L1. This underlying imprint of the language they were once native speakers of is termed substratum influence. Thus it would serve to probe if Navaithi has a Konkani substratum, as the history from sources available till date shows they were once speakers of Konkani who married speakers a set of traders who spoke Arabic and thus leading to the creation of this new variety called Navaithi.

Some contact situations lead to such extreme restructuring or such mixture of the varieties involved that they lead to the birth of new varieties of languages, namely pidgins creoles or bilingual mixed languages. Long term contact between two ethnic groups which led to bilingualism and birth of new varieties resulted in bilingual mixed languages leading to them being conventionalised. Trade

interactions among different groups speaking different languages have seen to be resulting in the birth of pidgin varieties in order to facilitate communication. These are varieties with minimal grammar and vocabulary too is restricted to the functions that the language serves. While pidgins are not the first language for any community, creoles differ from them primarily in this as they are the first language of the speech community that use it. Pidgins, that over a period are used in many more domains than they are as pidgins, and become the mother tongue of a community with an expanded lexicon are then treated as creoles. A creole is seen as taking form under two situations- One, in which speakers of a pidgin no longer have the option of using their mother tongue and hence the next generation of speakers acquire the pidgin as their L1 and thereby eventually giving it a Creole status; the second being where in a multilingual setup the pidgin as a community lingua franca is used in many a domains and hence turns out to be serving many a function thereby slowly taking over all the domains including the home domains. Navaithi, which in the words of the locals, is the language spoken by the new generations of speakers of the community created by consortiums between Arab traders and local Konkani women is an interesting case to probe with these language contact studies in mind.

2. PHONOLOGY

Sounds are the basic distinctive units of a language, and a study of the same can be the first step towards unravelling the salient features of the speech variety of a community.

Phonology: This branch of linguistics that studies the ways in which sounds in a language are used systematically for the systematic formation of words and utterances. This requires a study of the inventory of speech sounds that human beings can produce, which is technically termed phonetics and hence in order to understand the sound system of Navaithi, we shall look at various aspects of the phonetic and phonemic inventory of Navaithi.

PHONETIC INVENTORY

The Phonetic inventory of Navaithi is as follows:

CONSONANTS

	Bilabial	Dental/ Alveolar		Retroflex	Palatal	Velar	Uvular	Glottal
Plosives Unaspirated	p b	t̪ t̪ʰ		ɖ ɖ		k g	q	
Aspirated	pʰ bʰ	t̪ʰ t̪ʰʰ		t̪ʰ ɖʰ		kʰ gʰ		
Nasals	M	n		ɳ	ɲ	ŋ		
Affricates		ts dz d̪zʰ			tʃ dʒ tʃʰ dʒʰ			
Fricatives			s z zʰ		ʃ ʒ	x ɣ		h
Tap/Flap				ɾ ɾʰ				
Trill		r rʰ						
Lateral Approximant		l lʰ		ɭ				
Approximant s	w/v				j			

VOWELS

Front	Mid	Back
i/ɪ i:		u/ʊ u:
e e:	ə	o o:
		ɑ ɑ:

PHONEMIC CHART:

Based on the availability of minimal and sub- minimal pairs, a list of consonants that have been accorded phonemic status are given hereby.

CONSONANTS

	Bilabi al	Dental/Alveol ar		Retrofle x	Palat al	Vela r	Uvula r	Glott al
PLOSIVES	p b	t̪ t̪ʰ		ʈ ɖ		k g	q	
	pʰ bʰ	ɖ̪ ɖ̪ʰ		tʰ ɖʰ		kʰ gʰ		
Aspirated								
NASALS	m mʰ	n nʰ						
AFFRICATES		ʈs ɖz ɖzʰ			ʈʃ ɖʒ ʈʃʰ ɖʒʰ			
FRICATIVES			s z zʰ		ʃ	x ɣ		h
TAP/FLAP								
TRILL		r rʰ						
LATERAL APPROXIMAN TS		l lʰ		ɭ				
APPROXIMAN TS	w wʰ				ɟ			

VOWELS

Front	Mid	Back
i/ i:		u/ u:
e e:	ə	o o:
		ɑ ɑ:

In Navaithi, one finds the following vowels ə, ɑ, e, i, o, u and [:]. The vowels show length distinctions. Length has been marked wherever it has been noticed.

CONSONANTS:

Consonants or obstruents are sounds produced by a radical obstruction of the airstream in the vocal tract above the larynx. Consonants of Navaithi have been

discussed below, their phonemic status established through their distribution. Minimal or sub-minimal pairs showing contrast have been listed wherever available

PLOSIVES OR STOPS

ORAL PLOSIVES: Oral plosives or stops are consonants characterised by a complete obstruction or complete closure, hence complete momentary blockage of the outgoing airstream, due to which the pressure builds up behind the closure as the air tries to continue flowing. When the blockage is removed, the air bursts out in a small explosion.

Aspiration: In Navaithi one finds both aspirated as well as unaspirated plosives, but the aspirated plosives are seen as occurring only word initially, while the unaspirated plosives occur in initial, medial and final positions in Navaithi.

[p]	is a voiceless unaspirated bilabial plosive.
[p ^h]	is a voiceless aspirated bilabial plosive and is an allophonic variant of the labiodental fricative and is found in limited words as far as the current data is concerned. p ^h əlli ‘beans’ is just one such lexical item.
[b]	is a voiced unaspirated bilabial plosive.
[b ^h]	is a voiced aspirated bilabial plosive.
[t]	is a voiceless unaspirated dental plosive
[t ^h]	is a voiceless aspirated dental plosive
[ɖ]	is a voiced unaspirated dental plosive
[ɖ ^h]	is a voiced aspirated dental plosive
[ʈ]	is a voiceless unaspirated retroflex plosive
[ʈ ^h]	is a voiceless aspirated retroflex plosive
[k]	is a voiceless unaspirated velar plosive
[k ^h]	is a voiceless aspirated velar plosive
[g]	is a voiced unaspirated velar plosive
[g ^h]	is a voiced aspirated velar plosive
[q]	is a voiceless unaspirated uvular plosive

All unaspirated plosives in Navaithi have aspirated counterparts except the uvular plosive. The distribution of unaspirated plosives is shown here

	Initial Position	Medial Position	Final position
p	pasu <u>o</u> - Green pələk - eyelid	papus - footwear suparı - beetlenut	ru:p - silver mə:p - measure
b	bupcəne-groundnut bəlGəm – phlegm bijo - seeds	ṭamba- copper limbu – yellow	se:b- apple məGrı:b-Dusk(namaz)
t̪	ṭambo - red ṭimpa:r – afternoon	luṭu - saliva ṭotrı - stammerer (f)	mu:t̪- Urine wəxəst̪ - time
d̪	ḍi:s- day ḍaxou – grapes	bəḍəm- almond uḍo – blue	tsəṇḍ - moon səwwa:ḍ- taste
t	ṭopi - cap ṭuku:n - from	uṭuce - to get up bəṭate - potato	və:t - lips pə:t - back
q	qole - eyes qali luṣa-lentil curry		loṣəṇḍ - iron ceṇḍ - ball
k	kazi - judge kalou - passage	nikuce- to hide e:kfe - Hundred	m ^h arək - expensive pələk- eyelid
g	gele - went gurbin – pregnant	əgər – if kagəz - letter	rəṅg- colour mə:g – then
q	qəsai – butcher quran – Quran qisəm – type	usqaṛo - sugarcane fiqər - worry tsəuqi – one of the rooms in the house	əxlə:q - character mefrı:q- east

Aspirated plosives in Navaithi are seen as occurring only word initially, as can be seen below

	Initial
b ^h	b ^h əṅgar- gold b ^h erka - leftovers b ^h əṇḍi- ladiesfinger
t̪ ^h	t̪ ^h o:r - Fat t̪ ^h opta – stops t̪ ^h ərt̪ərt̪a – trembles
d̪ ^h	d̪ ^h akle - younger one d̪ ^h a - ten
k ^h	k ^h eluce- to play k ^h ello- played (m)
g ^h	g ^h e:n - take g ^h a:m – sweat
t̪ ^h	t̪ ^h au - land t̪ ^h awe – utensils

Some of the minimal pairs that show contrast are:

Voicing

t̪ : d̪	ṭimpaːr – afternoon	ḍompaːr – noon
kʰ : gʰ	kʰe - where	gʰe – Take

Aspiration

b : bʰ	bəlli – spoke	bʰəlli – lots of
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Place of Articulation

t̪ : t	kaṭi – knife	kaṭi - Twig
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The voiceless retroflex plosive d̪ is found in very few words in the initial position as it is an allophonic variant of the retroflex flap which occurs word initially and inter-vocally, and also has an aspirated counterpart while the plosive is found in word medial and final position only when preceded by a nasal sound.

- dole - eyes
- dali luxa-lentil curry

These are seen in words which in other varieties of Konkani occur with the lateral sound being a retroflex one and the word initial consonant being a dental voiced plosive.

FRICATIVES

Fricatives are sounds produced by turbulent airflow through a a narrow constriction in the oral cavity resulting in a hissing noise

- [f] - is a voiceless labiodental fricative.
- [v] is an unrounded labiodental approximant and is in complimentary distribution with the rounded bilabial approximant (semivowel) [w] and so its aspirated counterpart [vʰ] vis-a vis [wʰ]
- [s] is a voiceless dental sibilant.
- [ʃ] is a voiceless palatal sibilant. The voiced counterpart [ʒ] is only found in borrowed arabic words like əʒḍəħə - python
- [h] is a voiceless glottal fricative. It has a variant ɦ which occurs when the coda of the syllable is a voiced stop (oral or nasal plosive)

The distribution of fricatives is as follows:

	Initial Position	Medial Position	Final position
f	fəṭər - stone fule - flower faṅgro - white	āfəl - papaya fənəs- jackfruit hafta - week	
x	xalxunḡi rəṅg - brown xorpe - corners, edges xoul - traditional burkha	ḡaxou - grapes moxər - fisherfolk naxuḡa - Captain of the ship	nax- nail ṭari:x- date ḡu:x - tears
y	yəmyi:n - sad yusl - death bath	yəmyi:n - sad ḡəlyəm - beetroot eyce - to climb	ḡay - stain bay - garden
s	sə:n - round wide vessel sa:ṭ - seven sapi - champa flower	qəsai - Butcher meṣṭa - mason isrutḡe - to forget	kəs - only papus- footwear(Arch.) sas - breath
h	haṭṭul - Jackfruit seed haḡḡo - ankle	muḡasib - accountant kaḡini - story	
ʃ	ʃəməlo - moss ʃimal - east ḡeṭṭe - rose	e:kḡe - Hundred uḡi rəs - sugarcane juice vərḡe - age	mḡəiḡ - Buffalo kiḡmiḡ - raisins
[v]	[vəki:l] - Lawyer [vəlli] - Big/ older [vəḡgutḡe] - to sleep	[mḡavire] - boys' in laws' house [ekvi:s] - Twenty one [hərve] - green/ raw	
[vʰ]	[vḡəilo] - took (Masc.) [vḡəreit] - bridegroom [vḡəro] - He- buffalo		

Contrast can be seen through a few minimal pairs like :

Fricative	p : f	[paṭo] - belt	[faṭo] - Coconut Peeler:
	k : x	[ka] - what	[xa] - eat
	k : y	[e:kḡe] - Hundred	[eyṭḡe] - to climb

AFFRICATES

Affricates are consonants that begin as a stop and release as fricatives, generally with the same place of articulation.

Voiceless affricates :

[ts̱] is a voiceless unaspirated dental affricate

[tʃ̱] is a voiceless unaspirated palatal affricate

[tʃʰ̱] is a voiceless aspirated palatal affricate

	Initial	Medial	Final
ts̱	ts̱əro - fodder ts̱ərəʊ - graze ts̱a:m - skin	ts̱ats̱ən] – small bed bug ʃ̱iʊts̱ə:r]- Crocodile ʃ̱iʊts̱o] – Prawn	
tʃ̱	tʃ̱eɾu – child tʃ̱ehro – face	bətʃ̱pən – childhood ts̱akutʃ̱e – to taste	dẕil hitʃ̱ – 12 th month of Hijri calendar
tʃʰ̱	tʃʰ̱aɾi – chest tʃʰ̱əbbi:s – twenty six		

Contrast can be seen in a few minimal pairs like

/s/ - / ts̱/ [sa:n] – round flat dish [ts̱a:n] – moon

/h/ - / ts̱/ [haləʊ] – shake [ts̱aləʊ] – Run or make something work

Voiced Affricates:

[dẕ] is a voiced unaspirated dental affricate

[dẕʰ] is a voiced aspirated dental affricate

[dʒ̱] is a voiced unaspirated palatal affricate

[dʒ̱ʰ] is a voiced aspirated palatal affricate

The contrast can be seen here:

[dʒ̱] - dʒ̱əmṯa - gets set

[dẕ] - dẕap – speak

[dʒ̱ʰ] - dʒ̱ʰəmṯa - dozes

[dẕʰ] - dẕʰa:p – sleep

dẕ dẕʰ > z	dẕaputʃ̱e - to speak dẕəḏde - weeds dẕuma raɾ – Thursday	kazu - cashew suza:n – elderly iza:n – middle aged	a:z - today ka:z - want mehfu:z - safe
dẕ dẕʰ	dẕʰa:p – sleep dẕʰuzlo - fought dẕʰaɾ - plant		
dʒ̱	dʒ̱əwan- young dʒ̱i:b – tongue dʒ̱igər – liver	idʒ̱ḏo – eunuch rədʒ̱dʒ̱əb – 7 th month of Hijri calendar fəʊdʒ̱i – soldier	
dʒ̱ʰ	dʒ̱ʰiri: – spring dʒ̱ʰəmṯa - dozes		

[dẕ] has an allophonic variant z . The distribution can be seen in the table above.

/d̪z/ → [d̪z] /# _____ → [z] _____ → [z] / v_v

NASALS

Nasals sounds are those that are produced when the velum is lowered so that the air-stream enters the nasal cavity and escapes through the nose. Navaithi like Konkani and Marathi has both aspirated and unaspirated nasal sounds.

[m] is a bilabial unaspirated nasal

[mʰ] is a bilabial aspirated nasal

[n] is a dental unaspirated nasal. It has two allophones, the palatal nasal [ɲ] and the velar nasal [ŋ] which occur when followed by palatal and velar plosives respectively. As in, piɲjəri – Weaver , xɔnce – corners , kɔɲjo – anyone, rəŋg – colour, kəɲəŋg - sweet potato, ləŋgo – skirt, kuliŋ - watermelon

[nʰ] is a dental aspirated stop

[ŋ] is a retroflex nasal stop

While the unaspirated nasals occur in all three positions, the aspirated nasals just like the aspirated plosives only occur word initially. The retroflex nasal doesn't occur word initially. The contrast can be seen as follows:

Aspiration : mʰeli - wife meli - died (F)

Place of articulation: kən - grain kəŋ - boil

Stop v/s Nasal umbuli – raw mango abuli - woman

The distribution can be seen as below:

	Initial Position	Medial Position	Final position
m	mono- Dumb maɣo- Head mas – month	amulo - man zəmi:n - earth humce - to smell	kam - work həɣam - barber tsa:m – skin
mʰ	mʰewni - sister -in -law mʰeli - wife mʰaure - fish		
n	na:l – coconut na:k - nose naɣ - granddaughter	məne - wooden seat pəndra - Fifteen mono - dumb	ləsən - garlic suza:n - elderly tsa:n – moon
nʰ	nʰarən - sight nʰanəuce – to give a bath (death ritual) nʰəi: - river		
ŋ		kaŋo – squint bʰəŋɖari – Chef	kəŋ - boil

LIQUIDS:

Liquids are consonant sounds produced when the tongue approaches the point of articulation but not so close as to obstruct the airflow enough to create turbulence. The air flows out of the mouth but the position of the tongue alters the flow of air giving each sound its distinctness. Liquids can be divided into laterals and non-laterals. Lateral sounds are those in which the air escapes through the sides of the mouth. Navaithi has three lateral sounds and two non-laterals, trills.

[l] is a voiced dental lateral

[lʰ] is a voiced aspirated lateral. But the current data could only find a single entry

[lʰəŋgo] – saree skirt, which is gradually being used with an unaspirated lateral

[ɭ] is a retroflex lateral and occurs only in the medial and final position.

[r] is an unaspirated alveolar trill

[rʰ] is an aspirated alveolar trill

[l]	limbu - lemon loʒəŋd - iron luʒu - saliva	gulabi - pink kalo - black kele - banana	go:l - round āifəl - papaya nɑ:l - coconut
[ɭ]		bultʃe - to sink hulʃo - Swing	la:l - drool ɑ:l - labourer
[r]	randutʃe - to cook raite - A special dish ra:t - night	səwra - a local dish aʃra - eighteen mogre - Jasmine (Pl.)	mar - beatings sommar - Monday sonɖar - goldsmith
[rʰ]	rʰa - stay rʰaūtʃe - to stay		

SEMI VOWELS/ GLIDES

[j] is a voiced palatal glide and occurs in all positions

[w] is a voiced bilabial glide.

[wʰ] is an aspirated bilabial glide.

[w]	wəlje - a big shawl wan - winnow wapəs - return	aʃwər - unmarried gʰəware - Husband's house bəwwi:s - Twenty two
[wʰ]	wʰəwni - chin wʰan - slipper wʰɑ:l - a small drain	
[j]	ja - come (Hon.) je - come (Non.Hon) jēutʃe - to come	koɲjo - nobody indjo - window ʃɪɲjū - all three

VOWELS AND DIPHTHONGS

VOWELS

	Front	Central	Back
High	i/ɪ i:ɪ		u u:
Mid	e		o
Mid Low		ə	
Low			ɑ

Vowels have been classified based on the degree of tongue height as high, mid, mid low, and low and on the basis of advancement into front, central and back respectively. Considering vowel height as the back division, we can discuss the vowels based on the following categories:

High Vowels:

- [ɪ] is a short high front unrounded vowel. It occurs in initial and medial position
- [i] is a long high front unrounded vowel. It occurs in all positions
- [ʊ] is a short high front rounded vowel. It occurs in initial and final positions
- [u] is a long high front rounded vowel. It occurs in all positions

Mid vowels:

- [e] is a short mid front unrounded vowel which occurs in all positions
- [o] is a short mid back rounded vowel which occurs in all positions
- [e:] is a long mid front unrounded vowel which occurs in all positions
- [o:] is a long mid back rounded vowel which occurs in all positions

Low Vowels:

- [ɑ] is a short back rounded open vowel which occurs in all positions.
- [ɑ:] is a long back rounded open vowel which occurs in all positions

Mid Central Vowel Shwa

- [ə] is a short mid-central unrounded vowel. It occurs initially and medially

The contrast can be seen as follows-

Front Vowels:

- | | | |
|--------|------|--------------------|
| i: u: | ti: | - She (Dem. Fem.) |
| | tu: | -You (Non Hon.) |
| i :o - | maʈi | - mud |
| | maʈo | - head |
| e : ə | gela | - has gone (Masc.) |
| | gəla | - throat |

Back Vowels:

a: - o:	pa:t	- Back
	po:t	- stomach
o: u	to	- He (Non Hon.)
	tu:	-You (Non Hon.)

Length is phonemic in Navaithi as most phonemes have a longer counterpart but it is also to be observed that the vowel in monosyllabic words and the final vowel in polysyllabic words is longer. The longer vowels in monosyllabic vowels get shortened when they turn polysyllabic by inflection or any other morphological process. This can be seen as an instance of what is called the principle of temporal compensation. As Rocky Miranda gives an instance of the same, with regard to Konkani (Miranda), wherein the units of speech “tend to undergo quantitative adjustment so as to approach equal duration in a given environment although they might vary in terms of number of syllables as well as number of segments. The relatively short units stretch and the relatively long units contract in this process.” (Miranda). This can be said to be true of Navaithi too.

2.1.2.2.1.2 Nasalized Vowels:

Nasalisation is phonemic in Navaithi. It can be illustrated as follows:

[wʰəṭo] – Was (3 rd PSg Masc.)	[wʰəṭõ] – Was (1 st PSg Masc.)
[gʰeṭlo] – Bought (3 rd PSg Masc.)	[gʰeṭlõ] – Bought (1 st PSg Masc.)
[wəṭa] – goes (3 rd PSg)	[wəṭã] – go (1 st PSg)

DIPHTHONGS

Diphthongs are vowel combinations wherein two vowels function as one, with the first one gliding towards the second, within a single syllable. Closing Diphthongs: Closing Diphthongs are those whose second element more close than its first. One only finds closing diphthongs in Navaithi, with a greater number ending in the front high vowel /-i/ and few others ending in the back high vowel /u/.

In Navaithi one finds the following closing diphthongs.

[aʊ]	aupa - fathers third brother	ḍʱaũtʃe – to run mʰaũre – fishes pausa ma:s – month of rain paus – rain	naʊ – name rʰaʊ – Stay maʊ – Mother – in -law ḍʒaʊ – Co-sister
[ou]		ukõutʃe – to throw bʰouno – bridal seat/ deck	ḍaxou – grapes kalou - Passage

[aɪ]	aɪ̯twar – Sunday aɪ̯kutʃe – to listen aɪ̯fəl – papaya		naɪ – not qəsaɪ – butcher
[əɪ]		məɪni eli – Malabar spinach vəɪgen – Brinjal	ruppəɪ – money t̪əɪ – they (Hon.)

2.2.PHONOTACTICS

2.2.1 SYLLABLE STRUCTURE

Like is the case of Arabic and Konkani, Navaithi is by and large seen to prefer words which have an onset or a coda but not a syllable with just a nucleus. Unlike English which allows three consonants in the position of an onset, in Navaithi word initial consonant clusters are restricted; like in Urdu, one finds word initial consonant clusters of a plosive followed by a semivowel, hence a CC onset is not to be found, atleast within the available data. Thus Navaithi syllables have the following patterns

- C \bar{V} [kʰa] (eat)
- \bar{V} C [a:l] (labourer)
- CVC [rəs], [kəs] (juice, only)
- \bar{V} CC [a:ŋg] (body)
- C \bar{V} C [d̪a:y] (stain)
- CVCC [rəŋg] (colour)
- C \bar{V} CC [t̪u:mb] (drain)

Just as is the case with Konkani in Navaithi too CV is the preferred syllable patter. V occurs rarely and only before a CVC or CV syllable, like / a.ne/ ‘Oh !Sir!’ /a.ga/ ‘Hey’(vocative- Feminine), u.ḍo- ‘blue’. Very few instances of \bar{V} CC,VCC, CVC, C \bar{V} C, CVCC, C \bar{V} CC are found.

CONSONANT CLUSTERS

Navaithi has no word initial consonant clusters and those that are found in borrowed words are simplified or pronounced with a prothetic vowel ‘u’

(1) sku:l ‘school’ is simplified to usku:l ‘school’

Consonant clusters occur in the medial position, but the number is relatively lower than other Indo – Aryan languages, except for geminates. Consonant cluster indigenous to Navaithi are very few as the syllable structure of the language does not allow CC structure except when the first among two consonants is a nasal sound. However one finds a number of consonant clusters that are not syllable

internal. Few of these are the result of the dropping of the inherent vowel in syllables of the form Cə, in non-monosyllabic words, owing to the interaction of this dropping process and affixation. For instance, [wəqəɬ] meaning ‘time’ takes the form [wəqɬar] ‘at the time of’ when followed by the locative morpheme meaning ‘at/on’. The shwa syncope rule does create many a consonant clusters in Navaithi; even tripartite ones, which are predominantly nasal+stop+liquid types.

Shwa syncope:

1. gɾ cluster in ugɾe – open (adjective) from ugəɾ (verb) ‘open’
2. tɾ cluster in kaɾɾutʃe – to cut from kaɾəɾ – cut (IMP)
3. sɾ cluster in isɾutʃe – to forget from isəɾ ‘forget’
4. ŋgl cluster in dʰuŋglutʃe – to push from dʰuŋgul ‘push’

GEMINATES: `

Stops: Voiceless:

pp	kuppo	bottle
tt	ketta	when
tt	wʰətti	bosom
kk	nikki	good(Fem.)

Voiced:

bb	tʃʰəbbi:s	Twenty Six
ɖɖ	dʒəɖɖe	weeds
gg	suggəɾ	good/beautiful

Nasals:

mm	samme	in front of
nn	tsanni	stars

Affricates:

tʃtʃ	wətʃtʃəu	let's go
dʒdʒ	adʒdʒi	grandmother

Liquids:

ll	hallu	light
rr	dʒərɾa	very few

Non Geminates:

Stop +Stop

dg	wədgəlo	slept
tk	bʰətkəl	Bhatkal
gt	səŋgtəli	may tell
qt	wəqtar	at the time of
pd	kəpde	clothes
kd	kəkdo	thread

Stop+Liquid

Lateral :

pl	apli	one's own
bl	bəgla	near
kl	ḡʰakle	younger
gl	məglar	tuesday
tl	tsatli	'spoon'
dl	pəḡlo	fell

Trill:

tr	maṭro	old man
ḡr	pəṇḡra:	fifteen
gr	mogra	Jasmine

Stop+Fricative

ḡs	guḡsoli	hut
----	---------	-----

Fricative + stop

sk	kosko	boy
zg	mizgəḡ	mosque
sṭ	mesṭa	mason
zṭ	lazṭəli	shy (Fem.)

Fricative +Liquid

yl	moylu:r	Mangalore
yr	məyri:b	South
sl	kislo	Which

Liquid +Stop

rb	gurbin	pregnant
rk	firkəlo	got caught

rt	kert̪əlo	doer
lt	yəlt̪i	mistake

Liquid +Nasal

rn	porni	old (Fem.)
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Liquid+Fricative:

rf	sərʃi	sapling
ly	bəlyəm	Phlegm
lf	xəlfo	Priest

NASALS

Nasal+Stop:

mb	ɑmbo	Mango
mk	tsəmku	boat
nd	pərindɑ	bird
nt	gʰənt̪e	hours

Nasal+Affricate

mtʃ	ɑmtʃi	our
-----	-------	-----

Nasal +semi-vowel

mj	səmjū	everyone
nj	kɔnjɔ	no one

Nasal Triple Consonant cluster

ŋgd	ləŋgdɔ	limp
ndj	indjo	window
ŋgr	fəŋgro	white

3. MORPHOLOGY

The term ‘morphology’ is generally used to refer to the study of internal structure of words. The term morpheme refers to the smallest, indivisible units of semantic content or grammatical function which words are made up of. Hence, a morpheme is that unit which cannot be decomposed into smaller units which are either meaningful by themselves or mark a grammatical function like singular or plural number in the noun.

Morphology can be broadly classified into derivational and inflectional morphology. Inflectional morphology involves the creation of different forms of the same class or lexeme; past, present, future; singular, plural; masculine, feminine, neuter; and so on-of a single lexeme. On the other hand, derivational morphology involves the creation of new lexemes from old ones. Inflectional morphology deals with syntactically determined affixation processes while derivational morphology is used to create new lexical items.

This section will attempt a morphological analysis of Navaithi.

3.1 NOMINAL MORPHOLOGY:

3.1.1 Inflectional Morphology:

Inflection modifies the form of a lexeme to produce different forms of the same lexeme

3.1.1.1 Noun:

A noun is the head of a noun phrase and may appear as the subject or object (both direct and indirect) of a sentence, as a constituent of a phrasal verb, in a compound noun as the modifier of a noun. Nouns can be inflected for gender, number and case, which form the basis of its agreement with the verb.

3.1.1.1.1 Gender:

There is a three-way gender distinction in Navaithi namely masculine, feminine and neuter, .

Nouns can be classified into animate and inanimate. . Animatedness is irrelevant for the grammatical gender of nouns in Navaithi. For example, the inanimate nouns *tsəmku* - boat is feminine so is *kaṭi* ‘knife’ is feminine, *pauṣ*- rain is neuter whereas *guḍḍo*- mountain is masculine. Animate nouns can be further classified

in to +human and - human. Human nouns are, except in few cases, exempt from this random gender assignment.

Gender can be deciphered in two ways; By the agreement markers on the noun and on the dependents of the noun.

Inflections: Noun stems in Navaithi can be either vowel ending or consonant ending.

Vowel Ending : While in the case of nouns that have word final vowel ending, in the nominative case in singular those words that end in ‘o’ take the masculine gender, while those that end in ‘i’ take the feminine gender. Therefore, it appears that Navaithi has a phonological gender system rather than a semantic one like Kannada.

[kosko] – Boy [koski] – Girl

Derivation of nouns: Masculine nouns can be seen as being the source for the derivation of feminine nouns, with the feminine form in most case also implying a diminutive form. (It is better not to claim on this evidence which is the source of the derivation as it could also be the feminine form that is the source.)

M	F
g ^h oɾo ‘horse’	g ^h oɾi
kosko ‘boy’	Koski ‘girl’
maɾtro ‘old man’	maɾtri ‘old woman’
aŋgəɽto ‘thumb’	aŋgəɽti ‘finger’

If the masculine noun ends in a consonant the feminine form may end in *i* or in *in* or in *ni*.

M	F
vag ‘tiger’	vagin ‘tigress’
gaɾəw ‘Donkey’	gaɾwin ‘female donkey’
xəlfo ‘Priest’	xəlfin ‘wife of the priest’
ɖaxɽəɾ ‘Doctor’	ɖaxɽəɾni ‘Female Doctor’
maɽɽə:r ‘Teacher’	maɽɽəɾni ‘Female teacher’

3.1.1.1.2Number:

Navaithi marks nouns and noun phrases depending on whether they are singular or plural. Navaithi nouns have a clear distinction between singular nouns and plural nouns, but number marking is obligatory., unlike, for instance, in Kannada

where number marking is obligatory where nouns denoting humans are concerned but it is optional for those dealing with non-humans (Sridhar 1990: 197, 205, 244). The plural form is derived by an inflectional ending made to the singular form which serves as the base. The inflection is cued to the final morpheme of the base and the gender of the noun.

Plural Inflection

1. Masculine nouns that end in consonants:

The plural marker for masculine nouns is *–e*. In the case of stems that have a consonant ending, the inflection is additive, and in the case of vowel ending masculine nouns it is a replative, i.e. it replaces the word final vowel.

a) o – the word final morpheme o is replaced by e as in

kosko ‘boy’ koske ‘boys’
 bəʈaʈo ‘potato’ bəʈaʈe ‘potatoes’

Consonant ending stems take the morpheme ‘e’ at the end

məkəɖ ‘monkey’ məkɖe ‘monkeys’
 suwər ‘pig’ suwəre ‘pigs’

2. Feminine nouns that end in vowels:

a) Most feminine words in Navaithi end with the vowel *–i-* , which when pluralised, is replaced by jo

səɪ ‘friend’ - səjjo ‘friends’ saɪ ‘street’ səjjo ‘streets’
 koski ‘girl’ - koskjo ‘girls’ kaʈi ‘knife’ - kaʈijo ‘knives’

b) Consonant ending feminine nouns take the additive pluralising morpheme *–o*

mʰəɪʃ - mʰəɪʃo

3. Neuter nouns that end in a consonant, like masculine nouns take *– e* as a plural marker

kaɖəz ‘letter’ kaɖze ‘letters’
 ɡʱə:r ‘house’ ɡʱəre ‘houses’

Non-human animate nouns, inanimate nouns, nouns whose gender is unmarked, take the plural marker *–e*, which is additive in the case of consonant ending words and replative in the case of vowel ending words.

pə:l ‘lizard’	pale ‘lizards	Feminine
limbo ‘lemon’	limbe ‘lemons’	Masculine
ʃe:p ‘apple’	ʃepe ‘apples	Nueter

Nouns that remain unchanged do so as the number is reflected through the quantifier that the nouns take.

3.1.1.1.3 CASE

3.1.1.3.1 Nominative & Oblique: A two-way distinction is made between nominative and oblique case. The nominative case is unmarked and all other cases are marked using suffixes or post-positions or both. The case suffixes require that the nominal form to transform into oblique forms.

Nominative Case:

The nominative case is unmarked

(a)

səlman	ambo	kaṭərlo
Salman.Nom. M.Sg	Mango.Nom M.Sg	Cut. M.Sg.Past
'Salman cut the mango'		

(b)

səlma	ambuli	xəṭe	wəṭe
Salma.Nom. F.Sg	raw mango.F.Sg.Nom	eat. Prog.F	Pres.Sg
'Salma is eating a raw mango'			

Oblique forms:

All other cases apart from the nominative take an oblique marker before the respective case markers. Nouns do so before postpositions also. The oblique marker is chosen based on the stem-final consonant/vowel if the noun and the gender of the noun.

Consonant ending: Nouns that end in a consonant

Masculine: -a-

pu:t̪ 'son'	putat̪ʃe	gʰər
	put.a.t̪ʃ.e	gʰər
son.obl.gen.NSg	house	

Feminine : - e-

dʰu: 'daughter'	dʰuet̪ʃe	
dʰu.	e.	t̪ʃ e gʰər
daughter Obl	Gen	N.Sg house.N.Sg

Nueter : -a-

ghər 'house' ghər.a.tʃe

house.obl.Gen/poss.NSg

Of the house

Vowel Ending:

In the case of masculine nouns ending in vowels /-u/,/o/ the oblique case marker is /a/

kazu - kazwa cashew nut sakou - sakwa bridge

limbu - limba Lemon gəlo - gəla neck

a) ʃu sakwa: wəlan je

You.2ND P.Sg.Nom Bridge.Obl Up. Locative Come. Sg.Non.Hon.Imp

Come from over the bridge

b) limba.tso rə:s ka:ʃ

Lemon.Obl. Gen.M.Sg Juice.Nom extract. Sg.Non.Hon.Pres. Imp

Extract the juice of the Lemon

In the case of feminine nouns, ones that end in /u/ and /i/ take the additive marker -e.

ḡhu - ḡhue daughter abuli - abulje woman

ambuli - ambulje raw mango rupəi - rupje money

3.1.1.1.3.2 ERGATIVE – ABSOLUTIVE V/S NOMINATIVE ACCUSATIVE :

Navaithi, unlike other varieties of Konkani, is a nominative absolute language. While in Hindi- Urdu, as discussed by Arora and Subbarao (Arora & Subbarao), 'the ergative ne occurs in sentences with a transitive verb in perfective aspect', in Navaithi we see

səlman	Ø	ambo	kaṭərlo
Salman.Masc. Erg		mango. Masc	cut-Perf.Masc
Sa cut the mango			

the ergative marker is absent and the verb is seen in agreement in person , number and gender with the agent.

Whereas in the Konkani spoken in Uttara Kannada district, one finds the ergative case marker, as in

rama.nə	ambo	kaplo
Ram.Masc.Erg	mango.Masc.Sg	cut.Perf.Masc
Ram cut the mango		

(c)

mustāfa	du:ḍ	pilo
Mustafa.Nom. M.Sg	Milk.Nom N.Sg	Drank. M.Sg.Past
'Mustafa drank milk'		

(d)

mustāfa	ambuli	xalo
Mustafa.Nom. F.Sg	raw mango.F.Sg.Nom	eat. Prog.F Pres.Sg
'Mustafa is eating a raw mango'		

In (c) the subject is of a nueter gender, while in (d) it is feminine. This shows that it doesn't hav ergativity even in agreement, as one can see that the verb still agrees with the masculine subject.

It is so in my variety, i.e, the Saraswat Konkani of South Kanara too. As is also mentioned by Arora and Subbarao (Arora & Subbarao, 2004), "Karnataka Konkani is case-marked with ergative case marker *ne* when the tranisitive verb s in the perfect aspect just as in Hindi-Urdu." But just like in Dakhini, that they discuss, Navaithi too shows divergence from this pattern and a loss of the ergative, which is quite like dravidian languages which have no ergative case.

Despite being in the same linguistic environment, having contact with dravidian languages, Konkani and Navaithi are seen behaving quite differently in this regard. While Dakkhini owes this change to its contact with telugu, one of the possible reasons for non- ergativity in Navaithi can be its contact with Kannada which is the official language of the land, as well as the language of the market, administration and education. [Give an example with a feminine subject. This is to show that it does not have ergativity even in agreement. In the example you have given, ambo is also masculine so change the object to feminine to show that the verb still agrees with the mas subject.)

3.1.1.1.3.3 ACCUSATIVE CASE:

The accusative marker for Navaithi nouns is /-k/, which is added to the oblique form to accord accusative case. In the case of nouns ending with vowels the accusative marker is suffixed to the vowel which in the process gets lengthened. Direct animate objects take the marker /-k/ which gets suffixed to the oblique form while inanimate objects do not generally seem to take the accusative marker. The marker /-k/ is often not overtly produced though the word does get inflected.

For instance:

Animate

1.a)

anjum səḍəf.ɑ ʃe.ũ gʰatli:
Anjum. Ø. Fem Sadaf.Acc Masc.3P.Sg eat. Cont. put.3P.Sg.Fem.Perf
Anjum gave Sadaf food to eat (Fed)

or

1.b)

anjum səḍəf.ək ʃe.ũ gʰatli:
Anjum. Ø. Fem Sadaf.Acc Masc.3P.Sg eat. Cont. put.3P.Sg.Fem.Perf
Anjum gave Sadaf food to eat (Fed)

2.)

ʃəmimɛ: / ʃəmimɛ:k apəʊ
Shameem. Acc Call.Imp.Sg
Call Shameem

Inanimate –

1) səlman ambo kaṭərlo
 Salman.Nom.Sg.Masc Mango.Sg. Ø cut.Past. 1st.Sg.Masc
 Salman cut the mango

3.1.1.1.3.4 Dative:

Homophonous with the accusative marker, is the dative marker suffix /-k/, but is differentiated as it marks indirect objects and subjects. In other varieties of Konkani, be it of the same region or South Canara - kə is used as a dative suffix. The dative suffix however f speech is often gets dropped, in a way that the oblique form of the word is used without stressing on the dative suffix.

anjum ʃəmimɛ:k kaḡəz deli
Anjum. Ø.Fem.Sg Shameem. Dat.Fem.Sg letter gave. Perf. Fem. 3PSg
Anjum gave the letter to Shameem

zube:r ʃəmimɛ:k kaḡəz delo
Zubai r Ø.Masc.Sg Shameem. Dat.Fem.Sg letter gave. Perf. Masc. 3PSg
Zubair gave the letter to Shameem

anjum səḍəf.ɑ kaḡəz deli
anjum. Ø.Fem.Sg Sadaf. Dat. Masc. Sg letter gave.Perf.Fem.3PSg
Anjum gave the letter to Sadaf

Dative subject :

Verbs that express psychological states or phenomena such as feeling, wanting etc., whereby the logical subject is just the experiencer and not the active agent of

the action, accord the dative case to the subject, and the subjects take the dative marker -k, which unlike in the case of the dative object, cannot be trimmed , but is used in its entirety. These kind of subjects are seen occurring in modal contexts like in (3), or when they take psychological predicates like in (2), and when they occur as subjects of complex predicates of the (N+v) kinds as in (1).

- (1) məriya:k kajni aṭʰəu aili
 Maria.Dat story.Ø memory come.Perf.Sg.Fem
 Maria remembered the story
- (2) səbihak bʰēi ɖakʰəlle
 Sabiha.Dat.Fem.Sg Fear be shown.Perf.N
 Sabiha felt scared
- (3) səbihak iskulaṭ vəsu.kaz pəlle
 Sabiha.Fem.Dat School.Loc go.obl.emph fell- Perf.N
 Sabiha had to go to school

3.1.1.1.3.5 GENITIVE CASE:

3.1.1.3.5.1 Nouns:

The genitive marker inflects for gender. Consonant ending nouns take the oblique marker -a- when the possessor is masculine and -e- for feminine, which is followed by the genitive marker -tʃ- when the possessed is feminine or neuter and -ts- when the possessed is masculine. The genitive marker is followed by the gender marker respectively

1. arbazaṭʃi dʰu
 arbaz. a. tʃ.i dʰu
 Arbaz. Obl.Gen.F daughter.Sg.F
2. aebazatso pu:t
 arbaz. a. ts. o pu:t
 Arbaz. Obl.Gen.M son.Sg.M
3. arbazaṭʃe gʰər
 arbaz. a. tʃ. e gʰər

The genitive marker suffix for pronouns in Navaithi, is similar to that of Goan Konkani.¹ In Karnataka Konkani, both that spoken in Dakshina Kannada as well as Uttara Kannada, have two types of genitive markers depending on the nature of the subject; while *gele/gel* is used with animate nouns, the *dʒe/ tʃe* is used with

1 "In Goan Konkani the subject is case-marked by the genitive cse marker ce/je to express possession and kinship..." as discussed in Non-Nominative subjects (Bhaskararao & Subbarao, 2004), in a chapter titled Syntactic change and convergence (Arora & Subbarao, 2004)

inanimate nouns. But Navaithi, like the Christian Konkani of South Canara has just one genitive for both animate as well as inanimate nouns.

3.1.1.1.3.5.2 Pronouns

- | | | |
|----|--------------------------------|-------------|
| 1) | hi. d̥ʒe | gʰə:r |
| | Her. Gen.Nue | house |
| | Her house (proximal) | |
| 2) | tezo | pu:t̥ |
| | His. Gen.Masc.Sg | son.Masc.Sg |
| | His son | |
| 3) | mod̥ʒi | d̥ʰu |
| | My.Gen.1 st .Sg.Fem | Daughter |
| | My daughter | |

3.1.1.1.3.6 INSTRUMENTAL/ABLATIVE :

While the clitic -n/ functions as both the instrumental as well as the ablative case marker, the postpositions for the two cases vary.

1. ḡḥar ḡuḡan ḡaũtʃe
 curd.Ø Milk.Instr become. Inf.
 Curd is made from milk
2. teka ḡḥar.ca.n appəu
 He.Acc House.Abl call. Imp.Sg
 Call him from the house
3. teka navi:n appəu
 He.Dat name.Instr call
 Call him by name
4. ʃəmime:n he ka:m zaũce naɪ
 Shameem. Inst this.Nue work be done.Inf not
 this work may not get done by Shameem
5. səlman bəḡḡuxan goli marlo
 Salman.Ø.Sg.Masc gun. Instr bullet hit.3P.Sg.Masc
 Salman shot a bullet with a gun

3.1.1.1.3.7 LOCATIVE CASE: -

The locative case is marked by -t/ , the oblique form, and the - r/ to imply in, at and on respectively.

1. bapa g̃hære wafet
Father house.obl is.Pres
Father is at home
2. bapa g̃hərat wafet

- Father house.loc is.Pres
Father is in the house
3. bapa angd̥i wət̥t̥
Father shop.obl is.Pres
Father is at the shop
4. bapa angd̥it̥ wət̥t̥
Father shop.Loc is.Pres
Father is in the shop
5. ho kit̥ab t̥ebla:r ɖ̥hərəu
This.Masc.Sg Book.Sg Table.Loc keep. Imp
Keep this book on the table
6. tu bəs.ar je, me rejlar wət̥ā
you.2P Sg Bus.Loc come.Sg , I.1PSg rail.Loc go. 1.Psg Fut.
You on the bus come, I on the train will go
You come by bus, I will go by train

3.1.1.1. 3.9 POSTPOSITIONS :

Apart from the clitics, Navaithi also has secondary postpositions (Poss.) which follow the oblique form of the nouns, and accord case. In the case of according the locative case, the postpositions take the oblique form of the genitive marker which is attached to the noun. These suffixes also function as adverbs.

Indirect object

while the indirect object is marked by the dative case marker -k/, postpositions such as / səbəb / ‘for’ , also achieve the same result

1. m̥aka mud̥zi ɖ̥huwe səbəb kai rup̥p̥ai ɖ̥i
I.Dat my.Gen.Fem Daughter.Obl for.poss some money give
Give me some money for my daughter
2. t̥o wapəs aɟla səbəb mama d̥zinda r̥h̥aili
He return came.Masc.3PSg poss mother alive stay.past
For (Because) he returned, his mother survived.

Other case marker postpositions -

a) Associative : kərca:n (from- associative) ,

- me mod̥ze bapa.kərca:n pants lax rup̥ai us̥ne ɟ̥het̥lo
I.Ø my.Gen Father.Obl. Poss.P Five Lakh rupees loan took.Masc.1PSg.
I borrowed 5 lakh rupees from my father

This postposition kərca:n is added to the interrogative form /k^hẽ/ resulting in k^hejarca:n , meaning ‘from where?’.

b) Locative : Apart from the below listed typical postpositions

- a) on top of = -obl + uppər ‘up’
- b) in front of = -obl + samme ‘front’
- c) behind = -obl + paṭṭir ‘backside’
- d) inside = -obl + b^hiṭṭər ‘in’
- e) outside = -obl + baḥer ‘out’
- f) below = -obl + k^ha:l ‘down’

there are

- a) ṭiku:n (from- place) as in

ṭo gāwā.ṭiku:n faṭṭnsəi jeṭəlo
he village.Obl. From.PossP tomorrow come.Future.3P.Sg.Masc
He will come from the village tomorrow

- b) kəṛe as in

ṭu apli bæḡ mama kəṛe deṭun je
you.2PSg your.Refl bag mom.obl to.Poss give.PRT come.2PSg
you give your bag to your mother and come

3.1.1.2 PRONOUNS:

Case and Pronouns: Pronouns in Navaithi inflect for the oblique case on two ways; one where the entire base is changed and the second where only the first syllable is retained.

Person and Number of pronoun	Pronoun	Oblique Form
1 st Sg	me	ma- , mo -
1 st Pl.	ami	am-
2 nd Sg.	ṭu	ṭu-
2 nd Pl.	tumi	ṭum-
3 rd Sg.Masc. Prox	ho	he-
3 rd Sg. Fem.Prox	hi	hi-
3 rd Sg.Masc.Dist	ṭo	ṭe- / ṭje-
3 rd Sg.Fem.Dist	ṭi:	ṭi-
3 rd Pl/Hon.Masc.Dist	ṭēi/ ṭāi	ṭen / ṭjen-
3 rd Pl/Hon. Masc.Prox	hē	hen

Navaithi pronouns show several morphological cases. The table below shows the declension pattern of Navaithi personal pronouns.

Case	Singula r	Plural	Singula r	Plural	Singula r		Plural
------	--------------	--------	--------------	--------	--------------	--	--------

	First Person		Second Person		Third Person/ Demonstrative		
					Masc.	Feminine	
Nominative	me	ami	t̥u:	t̥umi	t̥o	t̥i:	t̥ẽ/ t̥ĩ
Accusative/Dative	ma-ka	am-ka	t̥u-ka	t̥um-ka	t̥e-ka	t̥i-ka	t̥ɛŋka
Agentive	me	ami	t̥u	t̥umi	t̥o	t̥i:	t̥ẽ/ t̥ĩ
Genitive	mo-j-o	amtso	t̥uzo	t̥umtso/	t̥ezo	t̥izo	t̥jentso
	moji	amci	t̥ud̥zi	t̥umdt̥si	t̥ed̥zi	t̥id̥zi	t̥jent̥si
	moje	amce	t̥ud̥ze	/ t̥umt̥se	t̥ed̥ze	t̥id̥ze	t̥jent̥se
Locative	moje:r	amcer	t̥ud̥zer	t̥umt̥fer	t̥ed̥ze:r	t̥id̥ze:r	t̥jent̥se:r
Ablative	mojen	amcen	t̥ud̥zen	t̥umt̥fen	t̥ed̥zen	t̥id̥zen	t̥jent̥se
Superessive	moje:re	amcer e	t̥ud̥zere	t̥umt̥fer e	t̥ed̥ze:r e	t̥id̥ze:r e	t̥jent̥se:r e

The superessive for first person singular though exists is rarely used as one generally uses the word to mean our rather than mine., i.e. amce:r is preferred over moje:r, and likewise for the second person. The genitive forms function as possessive modifiers and the suffixes agree with their head nouns in number, gender and case. As the suffixes are added to the oblique forms, the oblique forms reflect the number and gender of the possessor while the suffix reflects the gender and number of the possessed.

Interrogative pronouns:

The interrogative pronouns in Navaithti are

ka	what
ko:n	Who
k ^h eka	Why
kifi:	How
ket̥ta	When
k ^h ẽ	Where

- t̥u k^hẽ r^haũt̥se?

you.2PSg. where stay.Inf.

Where do you stay?
- t̥ud̥ze naũ ka:?

you.Gen. name what

What is your name ?

3.
tu
kifi
waʔe?
you.2psg
how
to be.2PSg
How are you?
4.
to
ko:n?
he.3PSg
who
Who is he ?
5.
tu
dilli
kʰeka
gelli?
you.2Psg
Delhi
why
go.past.Fem.2PSg
Why did you go to Delhi ?

The following chart shows the distribution of the interrogative pronouns between animate and inanimate categories. Interrogative pronouns in Navaithi are not marked for gender number or person but decline for case and take oblique markers. Navaithi has distinct forms of interrogative pronouns for animate and inanimate referents and they are as follows:

Case	Interrogative	
	Animate (+Human)	Inanimate, (-)Human
Nominative	ko:n	ka- ,
Accusative/Dative	kon-a-k	kʰeka , kʰe-ka:k
Agentive	kon-e	kʰe-j-e:n
Genitive	kon-a-ts-o	kʰeje, kʰeji, kʰezo
Locative	kona:r	kʰeje:r

The interrogative pronoun in the possessive gets inflected for gender. Indefinite forms are obtained by suffixing - ḍzəʊ to interrogative forms. The interrogative forms though undergo alteration of form before the element is adjoined

1.
kʰẽ - where ?.
kʰeũ ḍzao - somewhere
2.
kon – who
koni ḍzəʊ - someone
3.
ka - what
kāi ḍzəʊ - something
as in
- a)
kāi ḍzəʊ
xa
something
eat.Imp
Eat something
- b)
kʰẽũ ḍzao
wəccəũ
somewhere
go.Imp
go somewhere

3.1.1.3 REFLEXIVES:

Reflexivity is expressed through the reflexive pronoun *apan* and *khud*. While Marathi and Konkani have the *apan* form, *khud* can be seen as being borrowed from Urdu/Hindi. A compound form combining the two is also used.

Reflexivity in single clauses :

1. *rizwan* *apli* *angattijo* *kaṭar̥lo*
 rizwan.2psg Masc *his.Refl* *finger.Pl.Fem cut.masc.2Psg.Masc*
 Rizwan cut his fingers
2. *to* *aple* *haṭin* *aple* *gʰar* *bərbad̥ kəilo*
 He.3PSg.Masc *self.Refl.Gen* *hand.Instr* *self.ReflGen* *house* *destroy*
 do.past.3PSg.Masc
 He destroyed his house with his hands
3. *ti* *apli* *mamak* *e:k* *kagəz* *bəṛəwli*
 she.Ø *her.Refl* *mother.Dat* *one* *letter* *write.past.3PSg.Fem*
 she wrote a letter to her mother
4. *to* *kʰud̥* *aple* *səwwəs* *kə:m* *kəilo*
 he.3PSg.Masc *himself* *self.Gen* *all* *work* *do.past.3PSg.Masc*
 He himself did all his work

Reflexivity across clauses:

5. *ti* *maka* *sangli* *apla* *randut̥se* *pəsənd̥ afe*
 she.3PSg.Fem *me.Dat* *told.Fem.3PSg* *self.Refl* *cooking.INnf* *liking* *is*
 She told me she likes to cook

Apart from these, the reflexive pronoun is also used for emphasis in constructions where it indicates that the antecedent had no external force acting upon it for the performance of the action and that it was undertaken on his/her/it's own. It is used as a phrasal constituent 'apla apun'.

1. *to* *apla apun xal* *pəll̥o*
 he.3PSg.Masc *refl* *down* *fell.Past. 3PSg.Masc*
 He fell down by himself / He fell down on his own

Emphatic constructions: The reflexive marker 'kʰud̥' also marks a construction emphatic, along with another marker 'kəs' which performs a function similar to English *only* and 'kō̃u/ kə̃u', also. 'kəs' is an exclusive emphatic particle

1. *to* *kʰud̥* *səwwəs* *kə:m* *kəilo*
 he.3PSg.Masc *himself* *all* *work* *do.past.3PSg.Masc*
 He himself did all the work
2. *to* *kəs* *səwwəs* *kə:m* *kəilo*

he.3PSg.Masc Emph. all work
do.past.3PSg.Masc
He only did all the work

3. t̪e kəs pəɾte rʰa
that emph. read.cont. be
Keep reading it (only)

4. səlman aɪla məg kəs ʃewən t̪əjjar zaɾəle
Salman.3PSg.Masc come.past after Emph food ready
happen.Fut.
Only after Salman comes, will the food be prepared

The particle kōu/ kəu is an inclusive emphatic particle, which occurs both independently as well as a suffix, in its alternant form -əu/-ou

1. t̪u je
you.2PSg.Non.Hon come.2PSg.Non.Hon
You come

2. t̪u kōu je
you.2PSg.Non.Hon Emph. come.2PSg.Non.Hon
You too come

3.1.1.4 COMPARISON :

The comparative and superlative constructions in Navaithi, like in most SALs, use a comparative postposition as they are head final languages. Clausal constituents are compared using a comparative postposition /pusun/, with the order of elements being as follows :

(a) standard for comparison + obl case marker + comparative postposition + object being compared + adjective/adverb as in

1. mod̃zi saɾje pusun t̪ud̃zi saɾi suggəɾ afe
my.Gen.Fem.1PSg saree.Obl compr your.Gen.Fem.2PSg beautiful is
Your saree is more beautiful/prettier than mine

The comparison is intensified by addition of the emphatic particle to the comparative marker.

pusun + -əu/-ou = pusunəu

This is used when according great emphasis to the subject that is being compared, while implying that the object to which it is being compared itself is of a superlative degree.

1. abʰa məd̃hu pusun tsəɾəu ka:m kəɾta
AbhaØ2PSg MadhuØ Compr more work does. 2PSg

Abha does more work than Madhu

2. abha mādhu pusunəu tsəɾəu ka:m kəɾta
AbhaØ2PSg MadhuØ Compr.Emph more work does. 2PSg
Abha does more work than (even) Madhu

3.1.1.5 RELATIVE – CORELATIVE CONSTRUCTIONS :

As is the case with many SALs, relativization in Navaithi too can be done in two ways :

Firstly, the participial or the phrasal construction:

- a) səknəθ ayəlli abuljyo fəunsəi dubai wətəlein
morning.in had come women.Fem.Pl tomorrow dubai will go.Fut.Fem.Pl
the women who had come in the morning, will go to Dubai tomorrow

and the second being the non- participial or the clausal mode. This which Nadkarni (Nadkarni, 1975) discusses with reference to Konkani can be seen as being true for Navaithi also. Nadkarni's observation of the difference between Goan Konkani and Karnataka Konkani, with the latter having been influenced by Kannada, while the former "still has a purely IA syntax, offers a good ground to study the case of Navaithi. (This sentence is difficult to understand Lying so to say between the two Konkani that Nadkarni has considered, this though not for as long as the south canara Konkani but co habits a space where the language of law, administration and education is and has been Kannada for over ten centuries. It nevertheless was a part of the Bombay presidency and its proximity to Goa as well as Marathi speaking border areas of what are now Karnataka and Maharashtra , show varied influences on the language , and the relative clause is one such interesting area to be studied.

Nadkarni (Nadkarni, 1975) lists out and distinguishes the differences in the pattern of the relative pronoun in various Indo-Aryan languages vis-à-vis Kannada , which uses an interrogative pronoun, as dravidian languages lack relative pronouns. And in Navaithi one sees both being blended.

From Nadkarni (Nadkarni, 1975), the relative pronoun in the Indo- Aryan varieties is a cognate of 'jo' (Gujarati – has je) , but Kannada uses the interrogative pronoun 'yawa' and Karnataka Konkani is the only one in which a construction using a similar interrogative pronoun is seen as being grammatical. In Navaithi, native speakers report that "there isn't a parallel for the jo, but we instead use a phrase 'je kon ti/te/to'".

The demonstrative pronoun in agreement with the subject of the clause adjoins ‘kon’ to form kon ti/ kon te/ kon ti. This entire phrase is taken which can be seen as relative + interrogative +pronoun is taken as the relative marker

1.

je kon ti

abuljo

saknat

ali

w^hati, t̪i

fāusei

dubai

watālē

RELAT.- women.3P.Pl.Fem
morning.loc
came. Past
they
tomorrow
- Dubai will.go. 3P.Pl.

the women who had come in the morning, will go to Dubai tomorrow

2.

je kon to

kosko ka:l

millo

w^hato, to

nawazatso

pu:t̪

Relat
boy
yesterday
met
past
he Navaz.Gen
son

the boy who had met yesterday is Navaz' son

3.

je kon te

zapne

faruk^hat̪

a^he, te

sālmanat̪

naɪ

Relat
talk
Shahrukh.Loc
is.
That salman.loc
not

That which is there in Shahrukh is not there in Salman

3.1.1.1NUMERALS AND QUANTIFIERS:

The numeral system used in Navaithi is similar to other Indo-Aryan languages.

Cardinal Numbers:

These make for a large portion of the quantifying adjectives.

ONE	e:k
TWO	do:n
THREE	ti:n
FOUR	t̪a:r
FIVE	pans
SIX	sə:
SEVEN	sat̪
EIGHT	a:t̪
NINE	nəu
TEN	d ^h a
ELEVEN	ikkəra
TWELVE	bara
THIRTEEN	tera
FORTEEN	tsəu ^h da
FIFTEEN	pəndra
SIXTEEN	sola
SEVENTEEN	sətra
EIGHTEEN	a ^h tra
NINETEEN	ikkunni:s

TWENTY	vi:s
---------------	-------------

Allomorphic variation : 'e:k' takes the form of *ikk* in *ikkəra* 'eleven'. But this word is slowly being replaced by the urdu/hindi 'gjara' for eleven, report the speakers. /d̪o/ has the variant *bə* in all the numerals following ten like *bətti:s*, and similarly all other numbers have allomorphic variations very similar to that can be found in Hindi.

Number	Cardinal Numeral	Allomorphic variant	Example
1	e:k	ikk-	ikkəra - 11
2	d̪o:n	bə-	bətti:s - 32
3	ti:n	te- , tir-	tera -13 , tirpən- 53
4	tʃa:r	cəu-	cəupən
5	pans	pəntʃ-, pēi-	pəntʃwi:s - 25 pēitali:s - 45
6	sə:	chə-, chī-	chəbbi:s - 26, chijaṇṇəw - 96
7	səʈ	səʈ-, sēi-	səttawən -57, sēitali:s - 47
8	a:t	əʈh-, əʈʰh-, əʈ-	əʈhra - 18 əʈʰhawən- 58, əʈtali:s - 48
9	nəu	un, ikun, nəu	uncali:s - 39, ikkumpənnas - 49
10	d̪a	ra, la,	ikra - 11 , sola -16

All the forms of numerals ending in 9 from nineteen to eighty nine are derived by prefixing 'e:k un' – one less to the next decade marker, while the form for ninety nine take the prefix 'nəu' – nine to the current decade, i.e *nəu* + = *nəwanəwi*.

Above ten, the decade system is followed similar to that of other Indo-aryan languages.

Ten and its multiples too have variants as can be seen in the numbers discussed above. *d̪a* 'ten' has the form -*d̪*, in *tʃəuḍa* and -*r/-l* in numbers eleven and eighteen: *ikkəra*, 'eleven', *bara* 'twelve', *tera* 'thirteen', *pəṇḍra* 'fifteen', *sola* 'sixteen', *sətra* 'seventeen', *aʈhra* 'eighteen'. *bis* - twenty, *ṭi:s* -thirty, retain their form in all numbers except one number before the next decade whose formation has been discussed here.

cali:s 'forty' becomes – 'tali:s' in forty one '*iktali:s*' , forty seven '*sēitali:s*' and forty eight '*əṭtali:s*', and - *ali:s* in numbers 42 *bəjali:s*, 43 *tejali:s*, 44 *tʃəwali:s*, 46

tʃʰijali:s. pənnɑ:s -fifty- has the variants - wən in fifty one 'ikkawən', fifty two 'bəwwən', 57 'səttawən', fifty eight ətʰtʰawən', and pən in fifty three 'trepən', fifty four 'tʃəupən'. satʰ - sixty, səttər - seventy, əssi - eighty, nəwwi - ninety have their allomorphic variants -sət, -əttər, -asi, and -nəwi respectively in all their cardinal numbers that follow from one to eight.

Hundreds – The morpheme ʃe, ʃi is preceded by the respective number to form the respective hundred, like

Cardinal Numeral	Hundreds
e:k	e:kʃe , ʃi
ɖo:n	ɖo:nʃi
ʈi:n	ʈi:nʃi
tʃa:r	tʃa:rʃi
pans	pansʃi
sə:	sə:ʃi
sat	satʃi
a:t	a:tʃi
nəu	nəuʃi

Numbers above hundred are formed by adding the cardinal numbers to the hundred, i.e, ɖo:nʃi (200) + cardinal number pənnas (50) = ɖonʃepənnas. The cardinal numbers do not get inflected for number, gender or case.

Ordinal Numbers:

Ordinal numbers are inflected for gender and case. While all other ordinals have the ordinal marker attached to the numerical stem, the ordinal for the first numeral is a case of suppletion as is the case in Hindi, Marathi. Konkani speakers in other parts of Uttara Kannada too use the suppleted form 'pəhilo' in contrast to South Kanara Konkani which uses the genitive form attached to cardinal stems to form the ordinal numbers.

First	pəilo/i
Second	ɖusro/i
Third	ʈisro/i
fourth	tsəuʈo/i
Fifth	pantswo/i
Sixth	cʰəttə/i
seventh	satwo/wi
eighth	atʰwo/wi

ninth	nəwwo/wi
tenth	d ^h awwo/wi

The word ‘mərṭəba’ borrowed from Hindi/urdu meaning time, added to the numeral changes them into adverbs, indicating frequency of occurrence

e:k mərṭəba - once

ḡo:n mərṭəba - twice

ṭi:n mərṭəba - thrice

When added to ordinal numbers, it indicates adjectives of time

pəli mərṭəba - first time

ḡusri mərṭəba - second time

ṭisri mərṭəba - third time

ṭsəuṭi mərṭəba - fourth time

Fractionals : Fractionals are of the following forms:

paw, or arka:l - quarter, arḡo – half, pauno – three-fourth which is ‘paw-uno’ a quarter less, səwṗi - one and a quarter, ḡe:ṭ - one and a half, paune ḡo:n – quarter less than two ,i.e.one three-fourth, səwṗi ḡo:n- quarter two, i.e. two and a quarter, aṭe:s – two and a half, paune ṭi:n – quarter less than three, i.e. two three-fourth, saṭe – half which is added to numerals three onwards to make it half more than the numeral that precedes the word, eg. saṭe ṭi:n – three and a half etc.

3.1.1.4 ADJECTIVES:

Adjectives can be divided on the basis of their inflecting nature as inflecting or non -inflecting. In Navaithi, those that end in – o are seen as inflecting for gender, number and case of the noun they modify. The inflecting adjectives, the citation form being the masculine singular form end in o, and is modified for the feminine gender with the o being replaced by -i/. While the adjective is modified for number in the masculine gender but the adjective retains its shape even in the plural form for the feminine gender. The non- inflecting adjectives, those ending in consonants or vowels other than 0, do not get inflected and retain the same form in all genders, numbers and cases.

1. Good boy - nikko kosko
 Good girl - nikki koski

2. In the case of unmarked nouns, the adjective being the determiner is inflected and thereby tells the gender of the noun it modifies.

Good child (Masc.)	-	nikko t̃feru
Good child (Fem.)-		nikki t̃feru
Good child(nueter)	-	nikke t̃feru
Good children(plural)	-	nikke t̃feruē

3. When inflected for number, in the case of feminine, the adjective retains the form used for the singular

Small children	-	ḡakli t̃feruē
Big sapling	-	vəlli sər̃fi
Big saplings	-	vəlli sər̃fjo
Big basket	-	vəlli mut̃ti
Big baskets	-	vəlli mut̃jo

while it gets modified [o > i] in the case of inanimate and [o > e] in the case of animate for masculine nouns when pluralised

Big book	-	vəllo kiṭa:b
Big books	-	vəlli kiṭa:be
Big plant	-	vəllo dz̃ha:ɾ
Big plants	-	vəlli dz̃ha:ɾe

3. Adjectives that end in a consonant remain uninflected

Clever boy	-	cala:k kosko
Clever girl	-	cala:k koski

Comparative :

Adjectives require periphrastic comparative and superlative constructions of the following kind :

Object compared + standard of comparison + pusun + adj + linking verb
or

Standard of comparison + pusun + Object compared + adj + linking verb

As in :

- 1) mod̃zi sər̃je pusun t̃ud̃zi sər̃i suggər̃ afe
My.Gen.Fem. saree.Obl Compar. Your.2PSg.Fem saree better is.Pres.Sg
My saree than your saree better is
Your saree is better than mine

Superlative constructions are of the form

Compared entity + samma(all).an (abl) + adj

- 2) t̃jed̃ze ḡhər samman vəlle
His.Gen.3PSG.N house all.Compar big.N
His house is the biggest of all

PRONOMINAL ADJECTIVES :

One finds the following adjectives derived from various pronouns :

	Kind/type	Gloss	Quantity	Gloss
Proximal	islo	of this kind	eṭle	this much
Distant	tislo	of that kind	teṭle	that much
Relative	----	of the type which (rarely used)	jeṭle	as much
Interrogative	kislo	of which kind	keṭle	how much

Most adjectives can function as both pre as well as post modifiers, occurring both in the pre-nominal position and as complements followed at times by a linking verb. wəllə , ‘big’, But a few attributive adjectives function only as pre-modifiers. For instance, adjectives like ‘mamin’ in mamin bʰənjo ‘step brother (step-brother from one’s mother), bapin bʰaṽṛe ‘paternal step brothers’, bappulja bʰəin, ‘cousin sister’ (father’s brother’s daughter), etc can only function as pre-modifiers.

Adjectives can also be classified on the basis of their form and derivation process as

- a) Basic adjectives which are not derived from any other word class. Like, kalo, ‘black’, go:l, ‘round’etc
- b) Derived adjectives which were discussed earlier under derivational morphology, where we saw adjectives derived from nouns and verbs. For instance, aṅgəṭ.valo, ‘shopkeeper’, duḍwalo,’milkman’ , the agentive element walo is attached to the noun, while in those like d̂zaḍu kaṛṭalo ‘magician’, gaḵā tsəraṽṭalo ‘cow-herd’ ,d̂zʰaṛṭalo ‘sweeper’, gaḍi uṛṽṭalo ‘farmer’ the clipped form - talo ‘doer’ has been attached to the inflected imperative form of the verbs.
- c) Complex adjectives are those that are preceded by adjectival modifiers. Like, bʰəlli nikko kosko ‘very good boy’.

3.1.1.5 ADVERBS:

Adverbs : Adverbs form a large class of modifiers and can be classified on the basis of their formation as being basic or derived.

Basic adverbs are not inflected. Some of the basic adverbs are hallu 'slowly', eka e:k 'all of a sudden', əcanək 'suddenly', dəkkən 'quickly', bərabər 'properly', gʰətt ‘strongly’ as in

1. ḡəkkən je
 quickly come. 2PSG
 Come quickly
2. hallu je
 slowly come. 2PSG
 Come slowly
3. he ekə e:k zalle
 this suddenly happened
 This happened suddenly

Derived adverbs:

Noun based: These usually take an affix or postposition, like in *it̪minane:n bəis* - sit peacefully, from the noun *it̪mina:n* 'ease/peace', *muʃkile:n millo* - met (someone) with difficulty from the noun *muʃkil* 'difficulty', *səknaʈ* 'in the morning' from *səkən* 'morning'.

ḡili:n nəzəm pəɾ
heart. Abl song read.Sg.Imp

the addition of the ablative/instrumental marker -n, in its allo-morphoic form here -i:n turns a noun /dil/ 'heart' to heartily.

Adjective based: *suggəɾ*, 'good' as in

ʈə kosko suggəɾ kʰello
That boy played well

Verb based:

Different inflected forms of the verb are used to modify the verb. *bəlun* 'saying – implying therefore or because or hence', as in

- a) ʈe pəɾəl nəi bəlun feɪl d̪zale
 She study.IMP neg Hence failed
 She failed because she didn't study

Reduplicative forms of verbs too are used as adverbs, like

- b) həʃte həʃte saŋgli
 laughing laughin told.Fem.3PSg
 she laughingly told...

Temporal forms of verbs too can be used as adverbs.

Temporals are derived by suffixing -ni:n to the simple present form of the verb, and is used when speaking of a sequence of actions, with the first verb being in a temporal form and the second being in a perfective form.

1. bəttənin rəttə
 talk.IMPF Cries
 cries while talking
2. jəwtənin zəpu nəxə
 eat.IMPF talk.Impf neg
 dont talk while eating
3. wəttənin dā:r bənd kərun wəs
 go.IMPF door close do.COMPL go
 Shut the door and go when going out

Semantically , the adverbs can be classified into various groups namely:

a) Temporal Adverbs:

Temporal adverbs or adverbs of time are those that describe the time of the action described by the verb. These phrases provide answers to the question 'when?' The list is as follows - a:z 'today', faūse 'tomorrow', ka:l 'yesterday', səknətt 'in the morning', faḷa wəqtar ' at dawn', fulle wərəs 'last year', səglo di:s 'whole day', dōmpara 'in the afternoon' jəttə 'when' tətta 'then' etta 'now' kəttə 'when', kal rətti 'last night' wəqtar 'at the time of', porwā 'day after tomorrow', arwā 'the day after day after tomorrow', etta pasun 'till now', a:z sər 'till date' , etta sər 'till now', azon 'still' ' arđi rat 'midnight', rozana 'daily, hər di:s 'everyday', axir b^hittər 'in the end' axir 'finally', kəttāu 'always', səknəttje 'in the day time', mæg 'after'

b) Frequentive:

These adverbs show the frequency of the action described by the verb. Some of the frequentive adverbs of Navaithi are

e:k mərtəba 'once', ekkəs mərtəba 'only once' kăi wəqtā:r 'sometimes' , tətta tətta 'then then implying often' etta etta, 'now now - only recently' əpru:pen 'rarely', donnəs mərtəba 'only twice', disa tje disa 'day after day - daily'

c) Locative:

These adverb phrases describe the place of action or occurrence of the action along with a relation to the location of action that the verb talks about. Some of the locative adverb phrases one finds in Navaithi are

hiŋa 'here' tiŋa 'there' xe 'where', səwwəs kəɽe 'in all places', kʰeũ d̪zao 'somewhere, anywhere' xɑ:l 'under, down, below', samme 'in front of', pəttir 'behind, at the back of', bəglɑ 'near', du:r 'far', uppər 'on top of, above' bʰittər 'inside, in' bʰair 'out', bʰaɪla:n 'from outside' wəɪlan 'from over' xallan 'from under, beneath'

d) Degree adverbs:

d̪zəra ʃi 'little' d̪zəra ʃe 'few', bʰəlli 'very much, many' k̪i 'some'

e) Manner adverb:

Like the ones discussed in the set of derived adverbs, that include, eka e:k 'suddenly', d̪əkkən 'quickly' hallu 'slowly', iɽminane:n 'peacefully', gʰətt 'forcefully' bʰouɽu:n bʰouɽu:n 'repeatedly', ba:r ba:r 'again and again'.

3.1.1.6 PARTICLES:

Particles:

Those elements which are not declined and are added to words to stress them or add emphasis.

1. Assertive particles :

a) Exclusive emphatic - kəs' - Only

to kəs səwwəs ka:m kəɪlo
he.MSG Part. EMPH all work do.past. perf.Masc. 3PSg

He (alone) did all the work

to ghəre kəs rʰaɽa
he.MSG home.Loc Part.Emph stay.IMP.3MSG

He stays at home - (doesn't go anywhere else)

to kəs ghəre rʰaũce
he Part.Emph home.Loc stay.INF

He alone stays at home

tu kəs je
you only come.IMP

Only you come !

b) Inclusive Emphatic Particles -

k̪əu / k̪əu - also, too, even

e:k ləfs kōu bələl nai
 one word PART speak.Past.IMPF not.past
 Didn't even speak a single word

2. Agreement / disagreement markers:

wʰəl, həl 'yes' / nʰol 'no'

3. Intensifiers: bʰəlli 'very', wəl̥li/ o 'big', səggəli/o 'completely, fully'

i) t̥i əbuli wəl̥li/vəl̥li bʰawər
 that woman big crazy
 That woman is (very) crazy

ii) ho kosko səggəlo keppo
 this boy fully deaf.2MSG
 this boy is completely deaf

iii) t̥i bʰəlli d̥i:g
 she very.F tall
 She is very tall

4. Connectors :

ani 'and' lekin 'but' hja səbəb 'so' 'for this reason' əgər.....t̥ərin 'if...then',
 naṭlan 'if not' mægər 'but' the conditional, t̥ədʒe mə:g 'and then'.

While the coordinative connector 'ani' and the alternative connector 'lekin' are more frequently used for phrases, respectively 't̥ədʒe mə:g' and əgər.....t̥ərin are more frequently used with clauses or sentences.

Coordinative : ani

a) səlman ani səlma
 Salman and salma

b) hiŋga e:k sune ani mazər wəte
 here one dog and cat is
 Here is a cat and a dog

c) me mʰəɪfi hər di:s t̥sərəu gʰenun wʰərt̥i wʰəti, t̥ədʒe mə:g t̥ika nʰəi kəre wʰərt̥i wʰəti
 I buffalo every day graze take V2 past, after that her river side take go
 I(Fem.) used to take the buffalo out to graze every day and then take it to the river.

Alternative connector: lekin 'but', mægər 'but'

a) meri suggər wəte lekin ədətun nikki nai
 Mary beautiful is but habit good neg
 Mary is beautiful but ill natured

- b) **ḡo:n ḡhəŋte ḍzale ẉhəte mægər...**
two hours happen past but
It had been two hours but...

3.1.2 DERIVATIONAL MORPHOLOGY:

Words can be classified according to the formations based on the number and type of morphs that they contain. While simple words consist of a single free morpheme, complex morphemes are made up of a simple word and a suffix, and the third compound words consist of two single words combining to form a single new lexeme. The latter two are derived through various process.

Derivation of Nouns:

Nouns in Navaithi are derived from other nouns, adjectives and verbs through different processes :

1. By adding suffix - kɑ:r/ , - ɑ:r/ one gets the nominal form to mean “one who deals or works with”

- a) **kəḷəi – copper polish kəḷəi.kar – coppersmith/polisher**
b) **ḡḥan - oil mill ḡḥanekɑ:r – Oilman**
c) **ṡṣam – skin/leather ṡṣamar – cobbler**

2. By adding suffix /-i:/

(nouns from adjectives)

- a) **hofjɑ:r - intelligent hofjari - intelligence**
b) **xo:f - happy xofi- happiness**

(nouns from nouns)

- a) **ḡdo:sṭ - friend ḡdosṭi: - friendship**

and this pattern is followed in certain borrowed english words like

- a) **liḡə:r – Leader liḡəri: - leadership**

3. By deleting -i/ in the case of words borrowed from Arabic

- a) **muxṭijari - authority, adminitration muxṭija:r- officer,administrator**
b) **nujumi –astrology nujum - astrologer**

4. By adding the genitive suffix -aṡṭjo / aṡṭji

- a) **moxər the local fisherfolk community**
moxraṡṭjo / moxraṡṭji - fisherman/ fisherwoman

By adding -in to the masculine base to get the feminine base

- a) xəlfo priest xəlfin priests wife

By adding - ṭəlo/ to the verbal base, a noun implying a profession or occupation involving the verbal action can be derived

- a) ranḍ cook (V) ranṭəlo chef/cook
b) bʰig mag beg bʰig magṭəlo beggar

By adding pən (ness- english) to the adjectival base

- a) pʰoj̣ro dirty pʰoj̣ərpən dirtiness
b) kuɾro lame kuɾrepən lameness
c) ṿəlle big (N) ṿəllepən greatness
d) mʰaṭro old man mʰaṭərpən old age

By adding ən to the verbal base

- a) ɾʰap cover (V) ɾʰapən lid

The diminutive form which also happens to be feminine in all cases, is got by adding -i/ , - li/ to the nouns

- a) kuppo big bottle kuppi small bottle
b) maɾko frog maɾkuli small frog
c) kaŋdo Box kaŋduli - small box

DERIVATION OF ADJECTIVES FROM NOUNS :

Adjectives can be derived from nouns by adding various affixes to the nominal and verbal bases

Colours are derived from names of fruits, vegetables and objects by adding -i/ to the nominal base, at times followed by the word 'rəŋg' meaning colour

- a) goɾimbo orange(Fruit) goɾimba: rəŋg orange (colour)
b) asman sky asmani: rəŋg sky blue
c) ṿəigən brinjal ṿəigəna: rəŋg purple

Adjectives derived from verbs : by adding -lli to the base form of the verb

- a) uxəɾ boil uxɾəlli boiled
b) bəɾəw write bəɾwəlli written
c) je come əjəlli the one that came

3.2 VERBAL MORPHOLOGY

3.2.1 Verbs:

Navaithi like other Indo-aryan languages is a verb final language and has an SOV structure.

Verbs inflect for tense, aspect and mood. The verbal structure of a simple sentence consists of the verb root+Tense+/aspect marker.

3.2.2 Classification of Verbs:

Verbs can be broadly classified into finite and non-finite verbs. Finite forms are those that occur independently and show contrast depending on the tense, mood and aspectual inflecti

ons. Non-finite verbs comprise of verbal forms such as infinitives, participles and gerunds. Finite verbs consist of a base and take affixes that show contrast.

Verbs can be classified as main verbs and auxiliaries.

a)Auxiliary Verbs/Copulas: There are two basic auxiliaries '*wate* 'to be' and '*aŋe*' which also stands for 'to be'. Although the existential copula is not obligatory. The equational sentences are mostly verbless, while the existential ones take *wate* 'be' for present continuous and '*aŋe*' which also stands for 'to be' for present simple tense. The former inflects for person and number. Konkani, like Standard Kannada, does not have an overt copula verb 'be' in existential sentences and this can be said to be true for Navaithi as well.

Despite Urdu which is the second language for most Navaithi speakers today, having a copula 'he' Navaithi hasn't created one, unlike the case of Kannada in Kupwar which in a bid to look closer to Hindi and Marathi has created an overt copular. (Meyerhoff.)

1. **he** **mazər**
 This.N.S Cat.Sg.N
 This is a cat
2. **he** **e:k** **sune**
 This.Dem.N.Sg one dog.Sg
 This is a dog

/wate/ is a form unique to Navaithi as neither Konkani of the region nor other varieties in Karnataka are seen having a similar form. The latter /v/ is similar to Marathi dhe and Konkani /assə/, 'is' and this is one of the reasons that English

educated bilingual Navaithi speakers in Mumbai have been found returning /ahe/ in the place of / aʃe/ much to the displeasure of informants in Bhatkal. The past tense allomorph of ‘aʃe’ is w^haʃt̪i which gets inflected for person, number and gender.

Auxiliary Verb	Gloss	Verb Base/stem	1PSG. Masc/Fem	Conjugate d form	2PSG Masc	3P.Pl/Hon Masc/ Fem
waʃe	to be	waʃe	~	waʃẽ	waʃe	waʃet̪

1.

me
yamyi:n
waʃẽ

I
sad
to be.Pres.FPSg

I am sad
2.

ʃaɖab
b^huke
waʃe

Shadab
Hungry
to be.Pres.2PSg

Shadab is hungry

Simple Verbs can be divided into intransitives, transitives, causatives, and Verbal bases can also be classifies as transitive and intransitive verbs.

a) Intransitive verbs are those that take no object and have just one argument.

q̣^hãuʃe
to run;

vəɾguʃe
to sleep

rəɾuʃe
to cry

b) Transitive Verbs are those that take at least one object -

dẽuʃe
to give

k^hãuʃe
to eat

pjuʃe
to drink

c) Causative: Causativisation is here achieved by affixing - əu after the verb stem/oblique form of the verb, both transitive and intransitive.

kər
do

kərəu
make (Someone) do

ʃiməx
walk

ʃimxəu
make (someone) walk

bəis
sit

bəisəu
make (Someone) sit

Intransitive constructions turn transitive in the process of causativisation:

ni:k – hide (one predicate) as in hide !

nikəu - hide (Something) (two predicated – the one hiding and the object to be hidden)

Some verbs also have second causal forms which in Navaithi are expressed in the form of compound verbs, especially transitive verbs.

For instance Eat - kʰa which has a causative form in hindi /kʰila/ ‘feed’ or ‘cause to eat’ in Navaithi sees a compounding of verbs which sees the main verb ‘eat’ followed by a second verb ‘put’, whose past tense thus results in the form ‘put to eat’.

kʰa - eat kʰau gʰa:l (to eat+put) feed
 pi - drink piwū gʰal - (to drink +put) feed(milk)
 as in

mama cedwa wəttet gʰeun du:d piwū gʰaʎli
 mother child Dat bosom.Loc took.CP milk drink
 mother took the baby to her bosom and fed it

Another derived form of the verb is the reflexive which is formed by adding a secondary verb /gʰe:n/ similar to Hindi lo/le (meaning 'take') which is added to the gerundival form, resulting in forms like the ones listed here.

ḡhuun gʰen from ḡhu: - wash
 kərun gʰen from kər - do
 kʰaun gʰen from kʰa - eat
 pələun gʰe:n from pəle- see

Some verbs undergo suppletion and have unusual allomorphs, especially in the perfect tense form.

Irregular allomorphs of verbs in the perfect tense		
Verb stem	Perfect Allomorph	Gloss
Je	ai / aj	come
wəs	Ge	go
mər	Me	die
kər	kəi	do

The oblique form of verbs occur in the infinitive form of the verbs is derived by adding - utʃe/ ūtʃe depending on the word final ending of the verb that precedes.

nikuce – to hide ḡḡāutʃe – to run /
 milutʃe – to meet nikəūtʃe - to hide something/ to cause to be hidden

But not all causative verbs semantically imply the same as the non causal verbs. The English meaning of the ones listed below show how the causal forms do more than “cause to V”.

pəɾ - read pəɾəu - teach
 tsəl – walk tsələu - run(an appliance)

3.2.3 TENSE, ASPECT, MOOD:

3.2.3.1 Comrie defines tense as the “grammaticalisation of location in time” (Comrie 1985, 7). The literature on tense tells us that languages frequently have a two-way distinction. For instance, according to Comrie most European languages are past/non-past kind of languages (Comrie 1985, 49).

3.2.3.2 TENSE : Tense can be seen as having a two-way distinction of the past and the non- past (present and future). The tense markers precede the agreement markers for gender, number and person.

Past tense: The past tense marker in Navaithi is /-l-/ which is attached to verb base followed by the gender and number markers. In the past tense, the verb both transitive and intransitive agree with the subject, which is quite unlike the Konkani in the district or South Canara Konkani as in those varieties the transitive subject being ergatively marked doesn’t agree with the verb, hence the transitive verb agrees with the direct object and the intransitive with the subject.

1. rizwan ambo bəsar xalo
 rizwan.Ø. 3PSg.Masc mango bus.Loc eat.past.3PSg.Masc
 Rizwan ate a mango on the bus
2. mərijəm ambo bəsar xali
 mariyam.Ø. 3PSg.Fem mango bus.Loc eat.past.3PSg.Masc
 Mariyam ate a mango on the bus

The past tense forms are as follows :

*Verb	Gloss	Verb Base/stem	past tense marker	1PS G. Masc	Conjugated form	3PS g Masc	Conjugated form
xə	eat	xə	l	ō	xəlō	o	xalo
pi	drink	pi	l	ō	pilō	o	pilo
pəle	see	pəl	l	ō	pəllō	o	pəllo

Non-Past:In Navaithi, the future tense can be expressed using the simple present forms. For instance:

- 1.a) me wəṭā
 I go

can mean both the simple present form ‘I go’ as well as the future ‘I will go’ depending on the context.

2. to wəṭa

- | | | | | |
|------|---------------------------------|----------|-----------|-------------|
| | he | goes | | |
| 1.b) | me | faṽnse | moylu:r | wəṭā |
| | I | tomorrow | Mangalore | go.Fut.1PSg |
| | I will go to Mangalore tomorrow | | | |

The interrogative too can be formed with the same form of the verb

- | | | | | | |
|----|--|-------|-------|----------|-------------|
| 1. | tu | ketṭa | ketṭa | bʰəṭkəle | wəṭā? |
| | you | when | when | bhatkal | go.Fut.2PSg |
| | When (all) will you be going to Bhatkal? | | | | |

This above form when used indicates certainty. That the task that is indicated by the verb will definitely be done.

A future tense marker that can be isolated is – l which is suffixed to the simple present form. i.e simple present + future marker l + person, gender marker

verb+ ṭā+ l+o/i = rʰa+ṭā+ l+ o = rhatalo ‘will stay’

- | | | | |
|----|------------------------|--------------------|--------------------|
| 1. | me | rʰaṭālō | |
| | I | stay.Fut.1PSG.Masc | |
| | I will stay | | |
| 2. | ṭi | faṽnsəi | jeṭəli |
| | she | tomorrow | come.Fut. 2PSg.Fem |
| | She will come tomorrow | | |

3.2.3.2 ASPECT:

The tense and aspect boundaries are often blurred.

Imperfective: The imperfective, because it looks at the “internal structure” (Comrie 41, 1976) of the situation, implies a look at the continuous or progressive state and can be found in all three tenses. The imperfective is marked by – ṭ.e and the present tense takes the auxiliary /waṭe/, while the past take the past tense marker.

Present continuous:

- | | | | | |
|---|--------------------------|-----------------|----------|------|
| 1 | səlman | ambo | xəṭe | wəṭe |
| | Salman | mango eat- IMPF | be- Pres | |
| | Salman is eating a mango | | | |

Past continuous:

- | | | | | |
|----|---------------------------|-----------|------|---------------|
| 2. | səlman | ambo | xəṭo | wʰəṭo |
| | Salman | mango eat | IMPF | be- Past.Cont |
| | Salman was eating a mango | | | |

Perfective:

Comparing it to Marathi wherein the addition of an aux to a simple past changes it to present perfective, a similar pattern is observed here, wherein the past tense suffix is added to the verb followed the tense respective form of the copula, i.e ha - afe, -tẽ which I see as a clipped form of the aux.

Simple past :

me	kiṭab	bəṛəwli
I	book	write.past.1PSg.Fem
I wrote a book		

Present perfective : bəṛəwli +tẽ

me	kiṭab	bəṛəwliṭẽ
I	book	write.Perf.1PSg- past
I have written a book		

The other verb, afe takes the past tense form ha, to form the simple present perfective.

kaĩ dzəwo	zala	ha
something happened. To be.Perfect.		
something has happened		

Past perfective simple

In a similar pattern, the aux marker for past tense is added to the simple past to get the past perfective simple

1.	me	geli
	I	went (Fem)
2.	me	geli wʰəṭi
	I	go.past.1PSg.Fem be. aux. past – 1PSg.Fem
	I had gone	

Second perfective:

Mostly used as an attributive of a noun, this form of the verb is also used to emphasize on the action. -lli is added to verb roots to get the second perfective, emphatic form.

1.	ṭi	xali
	she	eat.past
	she ate	

2. tu xalli n^hoi?
 you ate.emph Disc.Part
 You have eaten, right?

Past Habitual:

The auxiliary verb ‘w^həɬ.o/i/e’ directly expresses a habitual or past regular activity, is added to the imperfective form of the main verb.

- me m^həɬi hər di:s tsərəu g^henun w^həɬi w^həɬi
 I buffalo every day graze.Impf take.Cmpl take.Cont
 was.past.1PSg.Fem

I used to take the buffalo grazing(To graze) everyday

Attributive :

1. i:le delivery (child birth)
 ili (verb) delivered as in
 ti ili
 she delivered

iləlli (Adjective) Attributive - the one who delivered as in

2. iləlli abuli
 delivered woman

2. ɖ^hu: – wash – imperative, as in
 1. he ɖ^hu:
 this wash
 Wash this !

ɖ^hu:li – washed- past perfective, as in

2. me ɖ^hu:li
 I washed

ɖ^hulli – emphasis as well as attributive as in

3. me he et̪ta ɖ^hulli
 I this now washed
 I washed this just now

Infinitive: The infinitive is marked by - ŭt̪ʃe / ut̪ʃe . If the verb stem ends in a vowel then it takes the suffix /-ŭt̪ʃe/, while a verb stem that ends in a consonant takes the infinitive marker /ut̪ʃe/ as a suffix.

1. arbaz hiŋga jeŭt̪ʃe maka pəsənd naɪ
 arbaz.Ø here to come.Inf me.dat like neg
 I do not like Arbaz' coming here
2. me fəŭseɪ k^heŭ wosut̪ʃe naɪ
 I tomorrow anywhere to go.Inf neg
 I wont be going anywhere tomorrow

Inceptive: An inceptive in Navaithi is the verb -lag ‘come in touch of or in contact of’ but is compounded with the preceding verb taking the inceptive marker -u.

1. cəɽu rəɽu lagle
 Child cry.INCP V-2.Perf
 The child started/began to crying

3.2.3.3.. MOOD:

According to Palmer, when one looks at modality in different languages it comes across as an idiosyncratic category with variations on a “fundamental” level in different languages (Palmer 2001, 2). It differs from tense and aspect in that it looks at the status of the proposition. According to Palmer, there are two ways in which languages deal grammatically with modality. Most languages use only one of these:

- (i) Modal system
- (ii) MoodGrammatical mood conveys the attitude of the speaker towards what is being said.

3.2.3.3.1 Imperative:

In this mood the speaker wishes to see something done or for something to take place. The imperative in its truest sense in the sense of an order, command or request is only for the second person. When it is used for the first person, it turns into a permission seeking interrogative question and for the third person it is like a wish to see some impending task completed or result achieved.

Verb – Infinitive form - bəɽsutʃe - to sit Imperative - bəɽs

1. hiŋga bəɽs
 here sit. 2PSg
 Sit here.
2. iŋdʒo ugʰəɽ
 window open. 2PSg
 Open the window !
3. me wosu
 I go.IMP.Sg
 Shall I go?

3.2.3.3.2 Hortative:

The hortative implies seeking permission or acquiescence to do something, and is inclusive of the speaker.

1. **ami vāccaū**
 we go.Hort
 Let us go
2. **ami eṭṭa wāṭṭajaū**
 we now sleep.Hort
 Let us sleep now

3.2.3.3.3 Permissive:

The permissive marker *ḍe* give requires the verb to take the inceptive marker –u.

1. **ṭeka wosu ḍe**
 he.Dat go.INCP V-2 – Imp
 Let him go

3.2.3.3.4 Conditional :

This mood talks about the condition on which the task that the verb talks about will be done. In Navaithi, conditional mood is conveyed by the markers, *əgər* ‘if’, ‘*əgər ... , - an...*’ *əgər.. nai ṭərin*” “*əgər ...ṭərin* “ .While *əgər* is used at the beginning of the clause, the suffix -an is added to turn the verb in question into infinitive and is used when the clause is in future tense, *nai ṭərin* is affixed to the second clause of the utterance rendering it negative while *ṭərin* is followed by an affirmative clause.

1. *əgər ṭo maka puslan, me ṭeka səgli ṣṭori saṅṭəli*
 if he me.Dat ask.CONDTNL I he.Acc whole story tell.Fut
 If he asks me , I will tell him the entire story
2. *əgər kal me ṭiṅga beṣṭo nai ṭərin eṭle kam ḍzəṭe nāi*
 If tomorrow I there sit.Impf CONDTNL this much work happen neg
 If I hadn’t sat there yesterday, so much work would not have been done

3.2.3.3.5 Negative

Negation: Three particles, /*nai* / *n^hɔɪ*, *naxa* are used to mark negation. Negation can be classified as being either simple or complex. Complex negation means morphologically complex such as having tense, aspect mood or agreement.

In the case of simple past tense, / *nai*/ is suffixed to the verb, leading the word final vowel deletion from the verb.

xale + *nai* = *xalnai* which at times is also produced as *xallāi*

1. **ṭo ambo me xalnai**
 that mango I eat.neg.Past
 I didn’t eat that mango

3.2.3.3.5.1 Present/Habitual – Negation

1. me wəsi nai negates me wətã (Habitual)
 I go.Hab Neg
 I do not go
2. me wəfe nai negates me wətã (Future)
 I go.Fut Neg
 I will not go

Other forms that the negative particle takes depending on the tense, aspect, mood are as follows:

1) negative forms of positive auxiliaries

- | | |
|-----------------|------------------------|
| (is)- (no) | aʃe - <u>nai</u> |
| (Was) | (Wasn't) |
| wʰət̪o - | nʰoʊ̯to, noʊ̯to |
| wʰət̪õ - | nʰoʊ̯tõ, noʊ̯tõ |
| wʰət̪i - | nʰoʊ̯ti, noʊ̯ti |
| wʰət̪ĩ - | nʰoʊ̯tĩ, noʊ̯tĩ |
| wʰət̪e - | nʰoʊ̯te, noʊ̯te |
| (can) - (can't) | ɖzaʔa - ɖza <u>nai</u> |

3.2.3.3.5.2 Negation of Imperative – naxa (don't)

want – don't want ka:z - naxa

The particle /naxa/ is used in the imperative

3.2.3.3.5.3 Not - /nʰoi/ as in

nai nai, he bərabər nʰoi
 no no , this right not
 No, no, This isn't right

3.2.4 NEGATION:

Equational sentences, i.e sentences that show the identity or quality of a thing or person, those in which the subject and predicate are linked by a copula, and is of the form 'x is y' (Bai, 1986) in Navaithi are negated by nʰoi / nʰɔi. The existential sentences, those that are of the form 'x is' on the other hand are negated by nai.

1. me ɾəktər
 I Doctor
 I am a doctor
2. me ɾəktər nʰɔi
 I Doctor no
 I am not a doctor

3. ṭi: maṣṭərni
 She teacher. Fem
 She is a teacher
4. ṭi: maṣṭərni nʰɔɪ
 She teacher.Fem not
 She is not a teacher
5. bapa gʰəre: waṭe:ṭ
 father house.obl.loc is.3PSg.Hon
 Father is at home
6. bapa gʰərat waṭe:ṭ
 father house.Loc is.3PSg.Hon
 Father is in the house

3.2.5 COMPLEX VERBS:

Apart from the above, verbs can also be classified on the basis of their internal complexity. The verbs we saw above were simple one word verbs. In addition to these, most languages have a set of verbs which are made up of more than word. These complex verbs can be further classified into categories namely compound verbs and conjunct verbs. In compound verbs we have two verbs that act like they are one V+V. One verb is called the polar verb and the other the vector verb. The vector verb often does not have complete lexical meaning but just provides a kind of “vector” i.e direction or completion of attitude.

the second verb that follows the main verb carries the agreement markers. The second verb is, defined by Damle as mentioned in *Marathi* (Dhongde & Wali, 2009) ‘categorised as *sahayya dhatu* i.e an auxiliary or helping verb.’ These auxiliaries can be further classified as either replete or devoid of meaning. .

The auxiliaries encode meanings quite different from their lexical meanings.

1. so:q - leave, as in

zapun sollo – said – speak/say +left =the verb to leave implies the completion of a pending task, with a feeling of having gotten done with it.

2. gʰal – put, as in

marun gʰaṭlo - killed - kill+put = the verb to put occurs with transitive verbs and implies that the action was a sudden and often unexpected affair involving intense physical activity or violence.

3. gʰe:n – take, as in

kəraun gʰeṭlo – got done – 2nd causative

While g^hatlo (root - g^ha:l - put) is added to indicate a sense of termination of the act and indicates action by the subject , g^hetlo (root - g^he:n - take) is used in the case of causativising, preceded by a prepositional phrase that implies " through" "at the hands of".

Conjunct Verbs:

This consists of a noun or adjective and a verb i.e N/A+V. In these verbs the main meaning comes from the noun or adjective and if there is a noun then it too behaves like an argument. These are made of a nominal succeeded by a verb. A small set of verbs are part of such constructions.

a) with the verb - kər 'do'

1. mædæt kær
help(N) do
help(V)
2. pəsənd kær...
choice(of one's liking) do
Choose
3. xətəm kær
end(N) do
Finish

b) with the verb - je 'come'

1. ḡika kajni aṯəu ʔili
 she.dat story.F remembrance Come.V2. Past.F
 she remembered the story

3.2.6 MODALS:

The verbs *śakṭa*, *pṛṭṭa*, *magṭa*, *caṭṭa*, are modals in Navaithi. They always occur after non-finite verbs and are inflected for tense, number and gender.

Abilitative:

The verb *śakṭa* shows the possibility of an occurrence or event or the capacity or ability of an action being performed.

1. tuka te prəɪz milu fəktə
you.Dat that prize get.Inf Can.Fut.
you may win the prize.
(implying - It is possible that you win the prize)
2. ti wosu fəktə

she go.Inf can.Fut

She may go

3. me tika kifi wəlxu fəktəljē
I her how to know.Impf Mod. Fut.Fem
How will I be able to recognise her?

Obligative: pəɽ. 'fall'

1. tika iskulaɽ wəsu kaz pəlle
ti.ka iskol.a.ɽ wəs.u kaz pəɽ.le
she.dat school. Obl.Loc go.impf emph V2.Past
She had to go to Mumbai Ye 'come'

Desiderative- magta, cahta

1. ho e:k fe:p kʰau magta
He(proximate) one apple eat.INCP V2.IMPF.
He wants to eat an apple (asks to)
2. ho e:k fe:p kʰau cahta
He(proximate) one apple eat.INCP V2.IMPF.
He wants to eat an apple

There is a special modal verb in Navaithi, 'kaz' meaning 'want/ require' which accords dative case to its subject. Its equivalent in Konkani(any variety in the region) is ďzai/ ďzai 'want'

1. maka e:k se:b kaz
I.Dat one apple want
I want an apple

4. SYNTAX

This chapter on Navaithi syntax attempts an outline sketch of Navaithi sentence structure. Sentences can be classified on the basis of their complexity and formation. The most basic one, a simple sentence consists of a predicate and its arguments.

WORD ORDER: Word order is the sequence of arrangement of words in a sentence. Like other Indo Aryan languages the word order of Navaithi is SOV, i.e Subject Object Verb.

1. **səlman ambo kaṭərlo**
 Salman Mango Cut.Past.Perf.3MSG
 Salman cut the mango
2. **sommar ḍisa me aspəṭre wəṭəlō**
 Monday N2.Acc I hospital go.Fut. 1MSg
 (On Monday I will go to the hospital)
 I will go to the hospital on Monday

But the movement of constituents within the SOV ordering is relatively flexible as the postpositions and case marking on the noun phrases make the relationships between constituents quite explicit, and hence the constituents are moved to show change in focus or for thematization. For example in (3)

3. **rimṣa ḡəṃjime:k apli saṛi ḡeli**
 Rimsha.F Shameem.Dat self.Poss.F saree give.Past.Perf.F
 Rimsha gave her saree to Shameem
3. a **rimṣa apli saṛi ḡəṃjime:k ḡeli**
 rimṣa ḡeli apli saṛi ḡəṃjime:k
 ḡəṃjime:k rimṣa apli saṛi ḡeli
 ḡəṃjime:k ḡeli rimṣa apli saṛi
 apli saṛi rimṣa ḡəṃjime:k ḡeli

This way the word order can be shuffled within the sentence. The word order along with a change in stress and intonation convey the focus of the sentence. But it is not that every word can occur anywhere in the sentence, i.e constituent internal order is rigid but within a sentence the constituents are relatively free.

So in Navaithi, generally we can say the word order is:

S(subject) which is the initial element of the sentence

O(Object which takes the position succeeding the subject but preceding the predicate) V(Verb which is the final element of the sentence).

The following sentences show Navaithi word order:

1. **me kuppo foṛlō**
 S O V
 I bottle broke
 I broke the bottle
2. **me ṭo ambo xalnai**
 S O V-neg
 I Dem.M Mango.M eat.Past.Neg
 I that mango eat not
 I didn't eat that mango

However sentences can occur without the verb in Navaithi. Equational sentences also known as nominal sentences are one such class, where two nominals occur next to each other. In equational sentences, i.e. those which are of the format 'x is y, the copula 'to be' is not used; the sentences have just the subject and the object. A nominal may be a noun phrase (NP) or a sentence which is the NP in a larger construction. The NP can be a noun, a pronoun, adjective or adverb. This can be seen in the following examples:

1. **me ṛəktər**
 S O
 I Doctor
 I am a doctor
3. **ho manus nikko**
 Dem.Prox.Masc.Sg man good.Masc.Sg
 This man good
 He is a good man (this man is good)

Interrogative or question statements and statements which discuss the attribute or quality of the subject, also can be verbless constructions in Navaithi.

4. **ṭe ka ?**
 Dem.Dist what
 That what ?
 What is that?
5. **he pe:per**
 Dem.Prox Paper
 This Paper
 This is a paper

As for sentences without verbs, Imperative sentences make subjects optional. For example:

1. **bərs**
 sit
 Take a seat/ Sit!
2. **xɑ:l bərs**
 down sit
 Sit down!
3. **hallu je**
 slowly come
 Come slowly!

And as we can see here, adjectives precede the nouns, with the determinative followed by the cardinal, then the ordinal and finally the qualifying adverb, which may change positions for semantic or pragmatic reasons or to show emphasis. In keeping with the fact that Navaithi is a verb final language, adverbs precede the verb.

COPULA SENTENCES:

These too can be categorised on the basis of few semantic areas where these occur. They are mostly stative, and mostly state the existence or presence (Existence of abstract entities and the presence of concrete physical ones).

kiṭab ʔeblar aʔe
book table.loc to be Pres
The book is on the table

baɣaṭ fule fulṭe aʔe
garden.Loc flowers bloom.Cont to be
Flowers are blooming in the garden

Copula is also obligatorily used when the quality of the subject or the state of being is particularly emphasized.

əllah səwwəs kəʔe waṭe
Allah all direction/place to be
Allah is everywhere

hiŋa mazər waṭe
Here cat to be
Here is a cat

ʔə ʔəmyi:n waṭe
He sad to be
He is sad

4.3 CONSTITUENTS

4.3.1 NOUN PHRASE

Noun phrases usually function as the arguments of predicates. The noun phrase consists of a noun which is the head of the constituent which may be preceded by a determiner, an adjective, a specifier. The determiner may be a demonstrative pronoun, a numeral or a quantifier. So an NP can have the following constituents and in the order as illustrated below:

NP → N		
NP → N	bʰəʈkəl	Bhatkal
NP → Adj+N	nikki koski	good girl
NP → INT+ADJ +N	bʰəlli di:g koski	very tall girl
NP → DET+ N		
NP → DEM + N	ʈi koski	that girl
NP → SPEC + N	e:k sune	a dog
NP → NUM+N	ʈi:n ambe	three mangoes
NP → DEM+ SPEC +N	he e:k gʰər	this is a house
NP → DEM+ NUM +N	ʈi ɖo:n gaʈi	those two cars
NP → DEM+ ADJ+ N	ʈo bari:k kosko	that thin boy
NP → DEM+INT+ ADJ +N		
ho bʰəlli nikko kosko	this(he)	very good boy
NP → DEM+ SPEC +INT+ ADJ+N		
ho e:k bʰəlli nikko kosko	this (he)is a	very good boy
NP → DEM+ SPEC +ADJ+ADJ +ADJ		
ʈo e:k həʈʈa kəʈʈa diɡə:di:g nəʊjəwan kosko		
That one /He is a strong tall young boy		

The NP occurs in the positions of a subject, direct object and indirect object. NPs also occur in succession as this is a verb final language.

1. ʈije gʰər aŋɡɖi bəɡla afe.
 Her house shop.Loc side is
 Her house is next to the shop

with subject NP → Poss. +N = . ʈije gʰər and object NP aŋɡɖi: placed next to each other.

4.3.2 VERB PHRASE(VP) :

A VP can contain the modifier of the verb the adverb and the argument of the predicate, . However, not all verbs take a complement. Furthermore, one of the features of SALs is that they don't have expletives which means that there are some verbs whose valency is zero. The other kind of sentences which contain

only the verb are , are the imperative sentences. But they still carry the gender, person and number information. For example :

1.
xa
Eat. 2PSg
Eat !
2.
xaja
Eat.2P.Pl/Hon
Eat !(Pl/ Hon)
- 1.1.
kuppo futlo
NP VP
Bottle break.past
(The)bottle broke

There is flexibility in the word order allowing one to convey differences in pragmatic meaning.

1.
me kuppo foɾlõ
NP NP VP
I bottle break.past
I broke the bottle
2.
kuppo me foɾlõ
NP NP VP
bottle I break.past
I broke the bottle

The emphasis in both cases is different, with the focus being on the object NP in the first instance and on the subject NP in the second. Intonation too plays a key role here as does stress. The NP that is being emphasized receives maximum stress.

The adverb precedes the verb in a VP, as in

1.
hifazəte:n d̪ʰəɾəʊ !
Adv. V
←————→
VP
safely keep
Keep (it) safely
2.
to hallu hallu t̪ʃimxəta
NP Adv. V
←————→
VP
He slowly walks
He walks slowly

3. me a:z skula gel nai
 NP Adv. NP . VP
 ←————→
 VP
 I today school go.past.IMPF neg
 I did not go to school today

The VP thus can be seen as having the following basic structure:
 VP → ⊢ADV ⊢ NP ⊢ V

4.3.3 ADJECTIVE PHRASE:

An adjective is the nucleus of an adjective phrase and as we mentioned earlier precedes the noun, and may or may not be preceded by a degree modifier. There are two basic functions which adjective phrases fulfil known as the attributive and the predicative functions. Attributive adjectives modify a noun and usually have a fixed position. Adjective phrases can also function as predicates. (Maybe you could give examples of adjective phrases performing attributive and predicative functions as well as acting like a predicate.)

1. cala:k kosko
 Adj. Noun
 ←————→
 AP
 ‘clever boy’
2. vølli sərʃi
 Adj. Noun
 ←————→
 AP
 big.Fem.Sg Plant.Fem.Sg
 ‘Big plant’
3. bʰəlli nikke tʃeruẽ
 Intsf. good.3PPI Child.3P.PI
 Very good children

The structure of the adjective phrase in Navaithi thus can be seen as follows:
 Adj.Phase = Adj.+ N

4.3.4ADVERB PHRASE

An adverb modifies the verb, the adjective and other adverbs (please check if this happens in Navaithi too)and in Navaithi like in other Indo-Aryan verb final languages occurs before the verb. AdvPs take no complements.

1. rozana je
 everyday come
 Adv. VP
 Come everyday

The adverb of time takes a case marker.

1. ka:l ṭikun pani aḷal naṭ
yesterday abl. water come. neg
Water hasn't come since yesterday

4.4 AGREEMENT

Agreement can be seen in terms of

- a) modifier head agreement
- b) subject verb agreement

Modifier -Head agreement:

Modifiers agree with the head noun in gender, number and case:

- 1) ṭi koski hiṇa r^haṭṭali
Dem.Fem.3PSg girl.F here stay.Fut.Fem.3PSg
That girl will stay here
- 2) je kon ṭi abuljo saknaṭ aili w^haṭṭi, ṭāṭi fāuseṭ dubai w^haṭṭālē
-RELAT. 3P.Pl.Fem women.3P.Pl.Fem morning.loc came. Past they
tomorrow Dubai will.go. 3P.Pl.
The women who had come in the morning, will go to Dubai tomorrow
- 3) amtṣe ghara ṭiku:n mizgəḍ ḍo:n māl ḍu:r aṣe
We.Obl.Poss house.Obl from mosque two miles far is
The mosque is two miles far away from our house

Subject verb agreement:

In Navaithi, like in Konkani if the subject is in the nominative case, then the verb agrees with the subject in number and person and except in present tense also in gender. This applies to both transitive and intransitive sentences.

Gender agreement:

1. mammi aili
mother came
2. səlman ambo kaṭṭarḷo
Salman.Masc.3PSG mango.Sg.Masc cut.past.perf. 3PSG.MASC
Salman cut the mango

Person agreement:

1. me ambo xatṭālō
I.1PSG.Masc mango eat. Fut.1psg.Masc
I will eat a mango

2. **to ambo xatəlo**
 he.3PSg.Masc mango eat. Fut.3psg.Masc
 He will eat a mango

Unlike Marathi or Konkani which have a split ergative system, Navaithi has only a nominative accusative case system and hence the case marking in Navaihti differs from that of Marathi or Konkani. In Marathi, in the perfective aspect, intransitive subjects show agreement with the verb as they are marked nominative. This is true for Navaithi as well as Konkani too. But when it comes to transitive subjects, both Marathi and Konkani subjects are marked .

4.5 SENTENCE TYPES

We can classify sentences based on the number of clauses and the relation between them.

- a) Simple sentences – with just one independent clause
- b) Compound sentences – those that have more than one independent clause joined by a co-ordinating conjunction.
- c) Complex sentences – those that at least one dependent clause in addition to an independent clause.

SIMPLE SENTENCE

A simple sentence is made up of a subject, and a predicate . Simple sentences too can be classified into various types, ranging from , those that take just the predicate, and no arguments like imperatives, to those that require three arguments.

For example: (Maybe you could give an example of a ditransitive verb)

- i) **hi pəringə pəltə**
 she birds watch-Prs
 She watches bird

§ One way of classifying sentences is to analyse them by looking at mood: imperative, interrogative, interjective and declarative.

IMPERATIVE

- i) **hinga je**
 here come
 Come here!

Like in this example, in the singular imperatives use the verb stem which undergoes change with a change in number and address status (politeness, honorific). Negation of an imperative involves suffixing *u* to the verb stem followed by the negative marker /*naxa*/.

- i. a) **maka** **ka:z**
 I.dat **want**
 I want
- b) **maka** **naxa Ø**
 I.dat **neg.**
 I don't want
- ii) a) **hinga** **ja**
 here **come.Hon/Pl.2P**
 Come here
- b) **hinga jeu naxa**
 here **come.Infl neg**
 Do not come here

INTERROGATIVES

(a) Neutral Yes/No questions –

Interrogative intonation changes an affirmative statement to an interrogative one

to nəwaz pəɖlo
He namaz read.past.3P.Sg
He said his prayers
to nəwaz pəɖlo ?
He namaz read. Inter
Did he say his prayers?

b) Question word questions

The interrogative words replace the constituents being questioned, as has been discussed in the section on interrogative pronouns.

COMPLEX SENTENCES:

In a complex sentence all the clauses do not have equal syntactic status. These consist of one matrix clause and at least one subordinate clause; and the subordinate clause is dependent on the matrix clause. We can further make a distinction among them by looking at whether the subordinate or embedded clause(s) is optional or not in which case it is a complement clause. For instance, in the case of the conditional clause, it is optional:

- i) t̪u maka marl.an me rəɖt̪əli
you me.dat hit.Condnl. I cry.Fut
If you hit me I will cry
- ii) əgər t̪o maka puslan, me t̪eka səgli st̪ori saŋgt̪əli
if he me.dat ask.Condnl I him full story tell.Fut
If he asks me , I will tell him the whole story.

Complement clause:

Because they are obligatory they are arguments of the verb. The complement clauses can be finite or non-finite.

Finite clauses: These are also called clausal complements and can be further classified into subject and object complement. For instance: Object complements are usually verbs of saying, questioning or reporting.

- i) m̪oji b̪h̪əin saŋgli kal raɖi paus pəll̪o w̪h̪əto bəlun
my.gen sister say.Perf.F.Sg yesterday night rain fell past Quot.
My sister said that it had rained last night

Non-Finite complement- Certain verbs need their complements to be non-finite.

- ii) t̪i maka saŋgli apla ranɖuce pəsənd̪ əfe
she me.dat tell.past.Perf.F.Sg refl cooking like is
She told me she likes cooking

RELATIVE Clauses:

A relative clause modifies the head noun in the matrix clause by restricting the referents to a particular subset, A relative clause can either be an essential part of the sentence i.e obligatory or an adjunct.

i) Restrictive relative clause:

it helps one identify the referent of the noun it modifies. . Relative clauses may follow the head noun or may precede it. In Navaihi, it precedes the head noun in keeping with its head final or SOV pattern.

1. je kon t̪i abuljo saknaɖ ar̪li w̪h̪əɖi, t̪̪̪i f̪̪̪usei dub̪əi w̪əɖəlē
-RELAT.- women. morning.loc came. Past they.Corr tomorrow Dubai will.go.
3P.Pl.

The women who had come in the morning, will go to Dubai tomorrow

ii) Appositive clause :

This non-restrictive clause provides extra information about the head noun and is preceded by the antecedent.

a) saknath ayalli abuljyo faunsai dubai watalein
 morning.in had come women.Fem.Pl tomorrow dubai will go.Fut.Fem.Pl
 The women who had come in the morning, will go to Dubai tomorrow

Compound Sentence:

These take two or more independent clauses which are joined by either conjunctive or disjunctive particles and each clause has equal status without one clause being dependent on the other.

Conjunctive Particle:

1. ceɾwe kele xale ani ɬʰəŋɖa pani pile
 children banana ate and cold water drank.pst.3P.Pl
 Children ate bananas and drank cold water

This sentence contains two simple sentences or two main clauses.

/ceɾwe kele xale/

children banana ate

‘Children ate banana’

/ceɾwe ɬʰəŋɖa pani pile/

Children cold water drank

‘Children drank cold water’

Both these sentences have been joined by the conjunctive particle /ani/ ‘and’.

Disjunctive Particle: / naɬlan/

1. ɖ:uɾ wəpəs ɖe, naɬlan ɬu mar xatəllo
 money return give or you beating get.fut.2PSg.Masc

Give back the money or else you will get beatings.

The disjunctive construction is formed by placing / naɬlan / between the two propositions so that they are in an ‘either or’ relationship.

2. me naɬlan ɬu ɬiŋga wəsɯ kəz

I or you there go.INF have to

You or me will have to go there. Either you or me will have to go there

3. kəfi naɬlan ɬi: ha:ɾ

coffee or tea bring

Bring/get coffee or tea

Adversative coordination:

the adversative precedes the final coordinating element and in Navaithi uses the forms that are also used in Hindi/Urdu / lekin/ and / mægər/ ‘but’ whereas Konkani uses / d̂zəlari / (Saraswat Konkani) / zələr/ (Christian Konkani)

i)meri suggər wəte lekin adəṭun nikki nai
Mary beautiful is but habit/nature 'good.F neg

Mary is beautiful but ill-natured

ii)ḡo:n ghəṇṭe d̂zale w'həte mægər moje kam xəṭəm d̂zal n'həṭe
two hours happen past but my.gen work finish happen neg.past
It had been two hours but my work was not yet done

5. CONCLUSION

The stated purpose of this work was to provide a brief sociolinguistic profile of the Navaithi community as well as to write a descriptive grammar. While the purpose of this work was not to determine if it is a dialect (which is a difficult term to define) of Konkani, there has been an implicit comparison with Konkani throughout the thesis and based on the evidence it would seem that Navaithi is also a variety of Konkani since it differs very slightly--in some aspects of grammar as detailed in the thesis from that of the Konkani of South Canara or Saraswat Konkani. Indeed, the similarities are so great that it is easier to look at the ways they are different rather than the ways in which they are similar.

Most of the ways in which Navaithi differs from Saraswat Konkani can be understood in the context of language contact. For instance, Navaithi has two words for the reflexive: as well as *apan* (which Konkani also has) the reflexive “*khud*” is also used and this appears to be a borrowing from Urdu; it has lost ergativity unlike the varieties spoken in Mangalore both the Saraswat variety and that spoken by Christians which again may be attributed to an influence from Kannada. Although the Navaithi variety has lost its ergativity—it shows it neither in its agreement patterns nor in overt ergative case marking it does not show great differences in syntax and phonology from the Saraswat Konkani. Differences that cannot be easily attributed to language contact are the use of a different word for the verb “to want” i.e. ‘*kaz*’ meaning and the verb “to be” is /*wəte*/ a form unique to Navaithi as neither Konkani of the region nor other varieties in Karnataka have it; although similarities can be seen with the Marathi *dhe* and Konkani /*assə*/, ‘is’.

This study has also refuted or cast into doubt some of the commonplace notions of Navaithi: that it uses the Kannada script--no evidence was found for this; and that the community was formed by Arab men marrying Jain women as it seems more likely that the women whom the Arab men married spoke a variety of Konkani.

Although the influence of Kannada can be seen in the form of cognates of words which, for instance, D’souza calls unique to Navaithi (page 190, D’Souza, 1955). *pərne*/ - marriage in Navaithi although appears to have no cognate in the other varieties /*kazar*/ (Christian) and /*ləgnə*/ or /*wʰardʒi:k*/ (GSB).

But then the word /*pəriŋəjə*/ in Kannada is used to imply courtship, love or amour. And given that the community has had its origins in the courtship that took place

between the Arab traders and local women when the rulers of the region spoke Kannada, it is not difficult to see how the word would have changed over time.

pərne - marriage in Navaithi although appears to have no cognate in the other varieties /kazar/ (Christian) and /ləgnə/ or /w^hardj:k/ (GSB). But then the word /pəriŋəjə/ in Kannada is used to imply courtship, love or amour. And given that the community has had its origins in the courtship that took place between the Arab traders and local women when the rulers of the region spoke Kannada, it is not difficult to see how the word would have changed over time.

Another word /m^he:li/ to mean /wife/ is also in the list of words unique to Navaithi. But one finds the connect if one sees the Kannada word for woman or lady which is /məhiɭe/

The words /sughad/ and /dugad/ for good and bad respectively can also be seen having cognates in the Indo-Aryan words /suk^həd/ and / duk^həd/ which have similar meanings.

This study has opened up further questions that can be investigated: for instance, it can function as a study in language maintenance; it can be used to look into questions of language prestige within a minority community and also an investigation into diglossia. It can also be used to understand a language contact situation. For instance both Navaithi and the Saraswat Konkani variety are spoken in similar conditions: they are both spoken in an area where the dominant language is a Dravidian language i.e Kannada and therefore it is interesting to note how much change these Indo-Aryan varieties have allowed themselves to undergo under influence from the Dravidian languages.

One of the interesting debates in a language contact situation is the question of what exactly can be changed in a language or how much a language will allow itself to be changed. According to someone like Edward Sapir a language will resist change and if it does then it had been drifting in that direction. Frank Boas would represent the opposite viewpoint as he believed that a language could borrow from another language at all the levels: syntax, phonology, morphology, lexical. (Emeneau 1956) This study also gives a glimpse into how a minority language might be maintained; and how a minority language that may not have an official status can still be felt to be prestigious among its speakers.

APPENDIX I: WORD LIST

COLOUR

1.	Colour	rəŋg
2.	White	fəŋgro
3.	Black	kalo
4.	Red	ʔambo
5.	Yellow	limbu / halɖəwo
6.	Green	pasuo
7.	Blue	uɖo
8.	Pink	gɔlabi
9.	Orange	goɽimba: rəŋg
10.	Sky blue	asmani: rəŋg
11.	Golden	bʰəŋga:r
12.	Silver	ru:p
13.	Purple	vəɽgəna: rəŋg
14.	brown	xalxuŋɖi rəŋg

METAL

15.	Gold	bʰəŋgar
16.	Silver	ru:p / ru:pə
17.	Iron	loxəŋɖ
18.	Copper	ʔamba

SIZE

19.	Size	mə:p
20.	square	ʔʰəʊkəʔ / ʔʰar xəŋtʃe
21.	Round	go:l
22.	Triangle	ʔi:n xəŋtʃe

FRUITS

23.	Banana	kele
24.	Orange	goɽimbo
25.	Sweet lime	musəmbi
26.	Lemon	limbo
27.	Pineapple	ənnas
28.	Apple	se:b/ ʃe:p
29.	Guava	pe:r

30.	Papaya	āifəl
31.	Watermelon	kaliŋ
32.	Jackfruit	fənəs
33.	Grapes	ḡaxou
34.	Sugarcane (Pl.)	uskaɾe
35.	Sugarcane (Sg.)	uskaɾo
36.	sugarcane juice	ufirəs / uskaɾa rəs
37.	Mango	ambo
38.	Pomegranate	ḡalim
39.	Coconut	na:l
40.	Nut	mo:t
41.	Cashew	kazu
42.	Cashew nut	kazuwa biɟa mo:t
43.	Almond	baḡəm
44.	Date	xazu:r
45.	Groundnut	buntʃəne
46.	Betel nut	supari
47.	Pistachio nut	pistɑ:
48.	Raisins	kifmif
49.	Pulp	rə:s
50.	Stone	fəɾər
51.	Skin	tsale
52.	Seeds	biɟo

STAGES OF GROWTH

53.	Age	vərfe
54.	Baby	ḡ ^b akle tʃeɾu
55.	Child	tʃeɾu
56.	Youth	dʒa:n dʒəwa:n
57.	Man	amulo
58.	Woman	abuli
59.	Boy	kosko
60.	Girl	koski
61.	Old man	maɾtro
62.	Old woman	maɾtri
63.	Elderly	suza:n
64.	Middle age	iza:n
65.	Childhood	bətsɸən
66.	Unmarried	aɾwər

67.	Young girl – Unmarried but attained puberty	aɥwər koski
68.	Young boy - Unmarried but attained puberty	aɥwər kosko
69.	married	pərne zale
70.	Widow	gʰəu melli abuli
71.	Widower	mʰeli mello amulo
72.	Pregnant	gurbın
73.	person	manus

BODY PARTS

74.	Body	aŋg
75.	Head	maɥo
76.	Hair	ke:s
77.	Face	tʃehro
78.	Eyes	dole
79.	Nose	na:k
80.	Nostrils	naka foɾiɟo
81.	Nostril	naka foɾi
82.	Ear	ka:n
83.	Cheek	ga:l
84.	Chin	wʰəwni
85.	Lips	və:t
86.	Teeth	ɖa:t
87.	Tongue	dʒi:b
88.	Jaw	dəwɾe
89.	Gums	ɖaɥa maljo
90.	Moustache	mifo
91.	Beard	ɖaɾi
92.	Neck	gəlo
93.	Hand	ha:t
94.	Wrist	haɥa rətto
95.	Fingers	aŋgattɾjo
96.	Thumb	aŋgətto
97.	Nails	naxe
98.	Chest	tʃʰaɥi
99.	Back	pə:t
100.	Stomach	po:t
101.	Waist	kutta

102.	Hip	kut̪ta fəni
103.	Knee	maɾge dolo
104.	Feet	paːj
105.	Toe	pajət̪ʃi aŋgatt̪t̪jo
106.	Throat	gəla
107.	Blood	rəxət̪
108.	Bones	haɾe
109.	Fat (adj)	t̪ʰoːr
110.	Liver	d̪ʒigər
111.	Intestines	aɾt̪uljo
112.	Dandruff	d̪zəd̪de
113.	Skin (Animate)	tsaːm
114.	Stool	haːg
115.	Urine	muːt̪
116.	Sweat	gʰaːm
117.	Tear	duːx
118.	Saliva	luɾu
119.	Drool	laːl
120.	Phlegm	bəlyəm

DRESS

121.	Half sleeved top worn by old ladies	t̪soli
122.	Full sleeved blouse	d̪ʒəmpər
123.	A loose fitting burqa , a single stretch of cloth from head to toe	xoʊl
124.	A big shawl women used to drape themselves in	wəlje

TIME

125.	Hour	gʰənt̪o
126.	Week	haft̪a
127.	Fortnight	aɾd̪o maːs
128.	Year	vərəs
129.	Morning	t̪səkən
130.	Early Morning	fala wəxət̪
131.	noon	ɽompaːr
132.	Afternoon 4pm	t̪impaːr
133.	Evening 6pm(namaz)	məGrib
134.	Night	raːt̪

135.	age	vərəs
136.	Century	ekʃe
137.	time	wəxət / wəxət
138.	hour	gʰəŋtə

PHYSICAL DEFICIENCIES

139.	Bald	ʃale maŋde
140.	Dumb	mono
141.	Deaf	keppo
142.	Blind	kudqə
143.	Squint	kaŋə
144.	One-eyed	e:k d̥ule
145.	Teeth-less	date nattli/o
146.	Stammerer	t̥ot̥ri/o
147.	Stammers(V)	d̥ʒi:b t̥aŋt̥a
148.	One armed	e:k haŋ nattlə
149.	Limp	ləŋgdə
150.	Eunuch	id̥ʒdə
151.	Dwarf	gid̥di/o
152.	Thin	bari:k
153.	Weak	kəmzə:r
154.	Mad	pisolo
155.	Character	əxla:q

VEGETABLES AND COOKING

156.	Tomato	t̥əmate
157.	Brinjal	vəigen
158.	Green peas	bəʔane
159.	Beans	pʰəlli
160.	Cucumber	t̥əufe
161.	Raddish	mu:li
162.	Beetroot	ʃəlGəm
163.	Garlic	ləsən
164.	Garlic bulb	ləsnje foʔi
165.	Ginger	ale
166.	Drumstick	ʃiŋgo
167.	Bittergourd	kəʔu əkkəl kai
168.	Ladies finger	bʰeŋdi
169.	Seasoning	wagərni

170.	Leftover vegetable or fish added to a preparation to add flavour	b ^h erka
171.	A curry	luxa
172.	A sour preparation with dark gravy	ambəɫ luxa
173.	A bland preparation with whiteish gravy	tʃəppe luxa
174.	Lentil based curry	ɖali luxa
175.	Sugarcane	usqarɔ
176.	Sugarcanes	usqarɛ
177.	Sugarcane juice	uskarɔ rəs

WORLD OF NATURE

201.	Mountain	guɾo
202.	volcano	ɖzəlzələ
203.	Earthquake	ga:r
204.	Cave	məuzo
205.	Well	bāu
206.	sea	ɖərijo
207.	Ocean	vəlli ɖərijo
208.	Lake and other small water bodies	d ^h akli ɖərijo
209.	River	nəi
210.	Fountain	fəwwara
211.	Drain	tu:mb
212.	Tide	ʃan
213.	Earth	ɖzəmi:n
214.	Sand	rēu
215.	Stone	fatɾar
216.	Land	t ^h au
217.	Mud	maɾi
218.	Clay	me:n maɾi

CALENDAR

178.	Day	ɖi:s
179.	Date	ʃari:x
180.	Monday	somma:r
181.	Tuesday	məglar
182.	Wednesday	budɖwar
183.	Thursday	ɖzuma: ra:t

184.	Friday	ḍzuma: di:s
185.	Saturday	senwa:r
186.	Sunday	aɪtwa:r
187.	Füll moon day	tsanda ra:ṭ
188.	Month	ma:s
189.	Months according to Hijri calendar 1	mohrəm
190.	2	səffər
191.	3	rəbjul əwwəl
192.	4	rəbjul axir
193.	5	ḍzumaḍil əwwəl
194.	6	ḍzumaḍil axir
195.	7	rəḍẓḍzəb
196.	8	ʃaba:n
197.	9	rəmza:n
198.	10	ʃəwwa:l
199.	11	ḍzulqəḍ
200.	12	ḍzil hiṭʃ

SEASONS & WEATHER

219.	Rainy season	pausa ma:s / paus kal
220.	Winter season	feli/ feliṭʃe ma:s
221.	Summer season	gərməṭʃe ma:s
222.	Rain	paus
223.	Winter(cold)	ʃittəl
224.	Thunder	gudguɾo
225.	Lightening	i:s
226.	Thunder and Lightening	i:z gudguɾo
227.	fog	kawɾi
228.	air	həwa

DIRECTION & PLANET

229.	North	məʃri:q
230.	South	məyri:b
231.	East	ʃimal
232.	West	ḍzunub
233.	Sun	su:r
234.	Moon	tsanḍ
235.	Stars	tsannjo
236.	star	tsanni

DRESS

237.	Banyan	bənjən
238.	Brassiere	bə:ɾi
239.	Briefs	ʈʃəddi
240.	Lungi	əŋɡutti
241.	Cap	ʈopi
242.	Socks	sʈakin
243.	Blouse	ʈso:li
244.	Towel	tuwal
245.	Napkin	rumal
246.	Waist belt	kuttə pəʈo
247.	Saree	səɾi
248.	Skirt	lʰəŋgo
249.	Trouser	pəʈlo:n
250.	umbrella	ʈsaʈe
251.	Footwear	wʰəno

FLOWERS

252.	Flowers	fule
253.	Rose	ʃeute
254.	Jasmine – Varieties – 1	mogre
255.	2	kəstə mogri fule
256.	3	dʒa:i fule
257.	4	bəɾ mogri
258.	Champa	sapi

NUMBERS

259.	1.	e:k
260.	2.	ɔ:n
261.	3.	ti:n
262.	4.	ʈʃa:r
263.	5.	pə:ns
264.	6.	sə:
265.	7.	sə:ʈ
266.	8.	a:ʈʰ
267.	9.	nəu
268.	10.	ɔʰa:
269.	11.	ikkəra:

270.	12.	bara:
271.	13.	tera:
272.	14.	tsəuda:
273.	15.	pəndra:
274.	16.	sola:
275.	17.	sətra:
276.	18.	aṭʰra:
277.	19.	ikkunni:s
278.	20.	vi:s
279.	21.	ekvi:s
280.	22.	bəwwi:s
281.	23.	tewwi:s
282.	24.	tʃəubi:s
283.	25.	pəntʃwi:s
284.	26.	tʃʰəbbi:s
285.	27.	səttawī:s
286.	28.	əttawī:s
287.	29.	unṭi:s
288.	30.	ṭi:s
289.	100	e:kfe
290.	500	pa:nʃi
291.	1000	həzar

CURRENCY

292.	5ps	pa:ntʃ paɪsa
293.	10ps	ḡʰa paɪsa
294.	25ps	tʃa:r a:ne
295.	50ps	a:t a:ne
296.	1re	e:k rup̃pəɪ
297.	5rs	pa:ntʃ rup̃pəɪ
298.	100rs	e:kfe rup̃pəɪ

CODE WORDS (INFORMAL) FOR CURRENCY

299.	50	kaṭreli mija
300.	100	uṭli mija
301.	200	ḡʰakṭi mija
302.	300	kaṭṛa mija
303.	400	maṭʃa pa:j
304.	500	haṭa aṅgaṭṭija mija

305.	1000	uʃlo alif
306.	2000	ɖʰakʰtɛ alif

VERBS

307.	To eat	xāutʃɛ
308.	To drink	pjʊtʃɛ/ pjiwtʃɛ
309.	To gulp	gilutʃɛ
310.	To suck	sukutʃɛ
311.	To lick	tsaʃutʃɛ
312.	To swallow	gilutʃɛ
313.	To hear	aɪkutʃɛ
314.	To see	pəlǎʊtʃɛ
315.	To breathe	sas gʰeʊtʃɛ
316.	To smell	humtʃɛ
317.	To chew	tsautʃɛ
318.	To bite	ɖakutʃɛ
319.	To taste (see the taste)	səwwa:ɖ pəlɔptʃɛ
320.	To speak	dʒaputʃɛ
321.	To speak lies	dʒuʃɛ dʒaputʃɛ
322.	To sing (To say songs)	gano bəltʃɛ
323.	To spit	luʃu ukōutʃɛ
324.	To vomit	uɖrutʃɛ
325.	To cry	rəʃutʃɛ
326.	To touch	haʃ lāutʃɛ
327.	To walk	ʃuŋkutʃɛ
328.	To run	ɖʰāutʃɛ
329.	To wash	ɖʰūutʃɛ
330.	To slip	dʒʰarutʃɛ
331.	To fall down	xɑ:l pəʃtʃɛ
332.	To rub	bizǎutʃɛ
333.	To sleep	vəɖgutʃɛ
334.	To turn	bʰōutʃɛ
335.	To swell	suztʃɛ
336.	To dance	nasutʃɛ
337.	To move	halutʃɛ
338.	To wonder	azmǎutʃɛ
339.	To fill inside	bʰitt̪əʃ bʰəʃtʃɛ
340.	To sink	bultʃɛ
341.	To come	jēʊtʃɛ

342.	To go	vəsutʃe
343.	To climb	eytʃe
344.	To come down	xa:l jẽutʃe
345.	To swim	pãuntʃe
346.	To lift	uxəltʃe
347.	To give	dẽutʃe
348.	To take	gʰenutʃe
349.	To hit	mərutʃe
350.	To hold	dʰərutʃe
351.	To stay	rʰaũtʃe
352.	To live	ďzĩutʃe
353.	To play	kʰelutʃe
354.	To pull	ťaḍutʃe
355.	To scratch	xazəutʃe
356.	To push	dʰuŋglutʃe
357.	To sit	besutʃe
358.	To stand	ube raũtʃe
359.	To split into half	arḍe kərutʃe
360.	To die	mərutʃe
361.	To think	azmoutʃe
362.	To tell	saŋgutʃe
363.	To look/ see	pəlutʃe
364.	To look for	soḍutʃe
365.	To know	vəlxutʃe
366.	To laugh	hasutʃe
367.	To smile	muskurəũtʃe
368.	To become	ďzəũtʃe
369.	To wait	waṭ ḍʰaktʃe
370.	To wake	uṭutʃe
371.	To get up	uṭutʃe
372.	To ask	pusutʃe
373.	To remember	a:ṭəu kərutʃe
374.	To forget	isrutʃe
375.	To pray	nəwəz kərutʃe
376.	To scrub	ďzʰərəũtʃe
377.	To slip	ďzʰarutʃe (bhatkal)
378.	To slide	ďzʰarəũtʃe (bhatkal)
379.	To put	gʰalutʃe
380.	To fill	bʰərutʃe

381.	To hide (self)	nikutʃe
382.	To hide (Something or someone)	nikəʊtʃe
383.	To get to meet	miləʊtʃe
384.	To beat (drum, door etc)	bəɾəʊtʃe
385.	To play (music etc)	wazəʊtʃe
386.	To cut	kaɾrutʃe
387.	To stitch	ʃiʊtʃe
388.	To cook	rāɖutʃe
389	To give bath to a dead body	nʰanəʊtʃe

FOOD AND KITCHEN

390.	A special dish prepared using pumpkins, jackfruit and hogplums and yogurt.	raiɽe
391.	Hogplum	amətti
392.	A variety of hogplum where the seed has lot of fibre and pulp around it	gāwi amətti
393.	A variety of hogplum which has not much pulp around the seed	koləmmi amətti
394.	Drumstick	ʃiŋgo
395.	Curry – Gravy based preparation	randəlle
396.	A dry preparation where vegetables are mixed with scraped coconut	səwra
397.	Grated coconut	kattəlle nal
398.	Coconut grater	kaɽne
399.	A cutting device with a wooden seat with a curved blade on one end	aɾəllo
400.	Wooden seat	məne
401.	Rolling board – made of wood	poli wʰaɾotʃe məne
402.	amaranth leaves	ɾogəl
403.	Malabar spinach	məni eli
404.	Dill leaves	ʃəupa pane
405.	Coriander leaves	koɾmirja pane
406.	Curry leaves	bjewa pane
407.	Spring onion leaves	pjawa pane
408.	Vegetable	ɾərkari
409.	Potato	bəɽate
410.	Onion	pɪjaʊ
411.	pumpkin	ɖuɖi

412.	Sweet potato	kəɾəŋg
413.	Carrot	ɡadʒər
414.	Green chilly	hərve miri
415.	Chilly	miri
416.	Pepper	kali miri

KINSHIP TERMS

417.	Sister	bʰəɪ̃n
418.	Brother	bʰau
419.	Elder brother	wollɔ bʰau
420.	Elder sister	vəlli bʰəɪ̃n
421.	Younger brother	dʰaklo bʰau
422.	Younger sister	dʰakli bʰəɪ̃n
423.	Husband	gʰəu
424.	father in law	mamule
425.	Mother in law	mau
426.	Son in law	dʒāvəĩ (mumbai)/ dʒawəĩ (bhatkal)
427.	Sister in law (spouse's sister- for both male and female)	mʰeɪ̃ni
428.	Brother in law (spouse's sister- for both male and female)	mʰeɪ̃no
429.	Older brother in law	vəllɔ mʰeɪ̃no
430.	Younger brother in law	dʰaklo mʰeɪ̃no
431.	Older sister in law	vəlli mʰeɪ̃ni
432.	Younger sister in law	dʰakli mʰewni
433.	Husbands brother's wife	dʒau
434.	Husband's sisters husband	mʰeɪ̃ni Gʰəu
435.	Son's son	naɾu:
436.	Son's daughter	na:t
437.	Male's sisters son	bʰatso
438.	Male's brother's son	puɾnjo
439.	Male's sister's daughter	bʰatʃi
440.	Male's brothers daughter	puɾni
441.	Grandfather	adzo bapa
442.	Grandmother	adʒdʒi mama
443.	Paternal Grandfather (if need to specify)	bapa adzo
444.	Maternal Grandfather (if need to specify)	mama adzo

445.	Paternal Grandmother (if need to specify)	bapa aďžďzi
446.	Maternal Grandmother (if need to specify)	mama aďžďzi
447.	Father's brothers	bapuljo
448.	Father's eldest brother	wořappa
449.	Father's second brother	gořappa
450.	Father's third brother	aura
451.	Father's younger brother	koǰappa
452.	maternal step brothers	mamin bȟauře
453.	maternal step- sisters	mamin bȟanǰo
454.	paternal step brothers	bapin bȟauře
455.	paternal step- sisters	bapin bȟanǰo
456.	Father's brothers children	bappulja bȟauře
457.	Father's brothers son	bappulja bȟauřs
458.	Father's brother's daughter	bappulja bȟaiň

PROFESSIONS

459.	Profession	kəsəb
460.	Goldsmith	sonḡar
461.	Blacksmith	lox̌ari ťje kam kerťəlo
462.	Copper-polisher	kəľəi.kar / kəľəi karťəlo
463.	Shoemaker, cobbler	tsamar
464.	Carpenter	aťfari
465.	Barber	həďzam
466.	Potter	kumbar
467.	Shopkeeper	aḡgəř.valo
468.	Merchant	ťaďzir / bepari
469.	Washerman	ḡhobi
470.	Fisherman	m̌ȟauře ḡhərťəlo
471.	Belonging to the community of fisherfolk	moxər
472.	Tailor	ḡərzi
473.	Weaver	piṇďžari
474.	Butcher	qəsai
475.	Labourer	a:l
476.	Beggar	b̌hi:g magťəlo
477.	Mendicant	fəki:r
478.	Farm hands or farm worker	wəkkəl

479.	Magician	ďʒaɖu kəɾtəlo
480.	Priest	xəlfo
481.	Milkman	ɖuɖwalo
482.	Oilman	ɡʰanekaːr
483.	Shepherd	bokəɾɪja tsəɾəʊtəlo
484.	Cowherd	ɡajā tsəɾəʊtəlo
485.	sweeper	ďzʰaɾtəlo
486.	Farmer- one who ploughs the field	ɡaɖi uɾəʊtəlo
487.	Grocer.	bʰuʃa / aŋɡəɾwalo
488.	Cook	raŋtəlo
489.	Chef (or one who cooks for a larger crowd- on feasts etc)	bʰəŋɖari
490.	Tanner	tsama bepari
491.	Hunter	ʃikari
492.	Doctor	ɖaktər / ɖaxtər
493.	Mason	mest̪a
494.	Captain of the ship	naxuɖa
495.	Shipmen	xələʃi
496.	Judge	kazi
497.	lawyer	vəkiːl
498.	broker	ɖələl
499.	Soldier	fəʊďʒi
500.	Treasurer	xazin / xəzant̪ʃi
501.	Accountant	muhasib

OTHER

502.	Big wooden swing	hullo
503.	Cradle	hatt̪o
504.	Boat	tsəmk̪u
505.	A small drain	wʰaːl
506.	Took (Masc.)	vʰəɪlo
507.	Bridegroom	vʰəɾeɪt̪
508.	He-Buffero	vʰəro
509.	Bride	vʰəkkəl
510.	Chin	wʰəwni
511.	Changed(Fem.)	bəɖləʊli
512.	Wasn't here(masc.)	nʰoʈo
513.	Sight	nʰarən
514.	River	nʰəːi

515.	A river fish which looks like a snake	n ^h eulo
516.	A sweet dish	n ^h euri
517.	Nail	nax
518.	Nails	naxe
519.	Fish	m ^h auro
520.	Fishes	m ^h aure
521.	Buffalo	m ^h əɭ
522.	Sister in law	m ^h euni
523.	Expensive	m ^h arə:k
524.	Old man	m ^h at̪ro:
525.	Bottle	kuppo:
526.	Bottles	kuppe
527.	Knot	ga:t̪
528.	Knots	gato:
529.	Eye lid	pələk
530.	Eye lid lining	qola āt̪fəri
531.	Eye lash	qola āt̪fərije tso ke:s
532.	Big bottle	kuppo
533.	Small bottle	kuppi
534.	Wasp (wings are like a bottle)	kuppi
535.	One bulb of a sweet lime	kuppi
536.	Upper arm	kəppi
537.	Turned	pirlo
538.	Got caught	firkəlo
539.	1 st time pregnant	pehləvə:n gurbin
540.	Spring (Pl.)	d̪ʒ ^h iriŋo
541.	Spring (Sg.)	d̪ʒ ^h iri:
542.	Gap	d̪ʒ ^h ər
543.	Knife	kaɽi
544.	Twig	kaɽi
545.	Lap	w ^h ət̪ti
546.	Slaughter house	hət̪ti
547.	Empty waste land (filled with mud and debris)	mət̪ti
548.	A wide round plate like vessel	sa:n
549.	Moon	t̪sa:n
550.	Passage	kalou
551.	Mix	kaləu
552.	Black (Adj.)	kale

553.	The inside part of a banana	kale
554.	The pallu (veil) of a saree	paləu
555.	Shake	haləu
556.	Run or make (something) work	tsaləu
557.	A type of a fish	haɾo
558.	Let bring	haɾo
559.	The horizontal beam of a traditional roof	aɖɖo
560.	Ankle	haɖɖo
561.	A plain curry without any vegetable or meat	kaɾo
562.	Footwear (Sg.)	papus
563.	Footwear (Pl.) (Archaic)	papfe
564.	Wooden slipper	pao
565.	Wooden slipper with a small stick to be held between the big and the index toe	kila pao
566.	Wooden slipper with a toe- cover	kəsba səpaɽ
567.	Slipper/Sandals	w ^h an
568.	Winnow	wan
569.	Boat	tsəmku
570.	To walk	tʃimkutʃe
571.	Graze	tsərta (N)
572.	Slithers	tsərta (V)
573.	Mole / Birthmark	laso
574.	Wart	tsəmkilo
575.	Pimple	foɾo
576.	Tale telling / Gossip	tsaɽi
577.	Saree	sari
578.	Gets set	dʒəmɽa
579.	Sets (Vb) (3P. Sg)	dʒəməuɽa
580.	Dozes (sleepily)	dʒ ^h əmɽa
581.	Spoon	tsaɽli
582.	Small bed bug	tsatsən
583.	Rice moth	bəɾəɽ
584.	Fodder	tsaro
585.	Wipe	sarəu
586.	The strips of the outer covering of the catchments inside a jackfruit	tsaɽr
587.	Jackfruit seed	hattul

588.	To taste	tsakutʃe
589.	Any dish eaten as an accompaniment	tsaxu
590.	Dent	tsap
591.	Big wooden ladle with coconut shell as the cup	tsaʈtu
592.	One of the rooms in the house	tsəuqi
593.	Leather	tsamɾa
594.	crocodile	ʃiŋtsə:r
595.	Prawn	ʃiŋtso
596.	Stitches (V)	ʃiŋta
597.	Wooden ladle with a wooden cup	ɾəu
598.	Mangalore	moylu:r
599.	Rain drop blown by the wind	dzʰaɾ
600.	Mistake	ɣəʈi
601.	Poor	ɣəri:b
602.	Death bath	ɣusul
603.	Stain	ɖay
604.	Coconut peeler	faʈo
605.	Belt	paʈo
606.	grain	kə:n
607.	Boil (n)	kə:ŋ
608.	Speak	dzə:p
609.	Sleep	dzʰə:p
610.	In-laws house (For a man)	mʰavire
611.	Husband's house	gʰəware
612.	Take	gʰe:n
613.	Remove	kaɾ
614.	Give	ɖen
615.	Thread	kakɾo
616.	Worry	fiqər
617.	Wilts	bəʈa
618.	Blooms	kʰilʈa
619.	Only (Exclusive emphatic particle)	kəs
620.	want	kaz
621.	Slingshot	gopin
622.	Raw mango	amboli
623.	withers	dzʰəɾʈa
624.	sweeps	dzʰaɾʈa
625.	Broom	sarvən

626.	Clean (adj.)	tsoxəɾ
627.	Check-post	naka
628.	Bell fruit	dzam
629.	Yawn	dzamo
630.	Friend (F.) (sg.)	səɪ
631.	Friends (pl.)	səjjo
632.	Rice noodles	ʃəjjo
633.	Street (sg.)	saĩ
634.	Street (pl.)	sāijjo
635.	Jackfruit latex	me:n
636.	Grinding stone (two flat round stones)	dzəte
637.	Traditional coconut grating device	kaɽne
639.	Tool to make rice noodles	sanʃe
640.	That	te
641.	Those / they	t̪əĩ
642.	This	he
643.	These	hēĩ
644.	day after tomorrow	porwā
645.	the day after day after tomorrow	arwā
646.	hunger	b ^h u:k
647.	hungry	b ^h uke
648.	feed	dzəwun g ^h a:l
649.	fed(f)	dzēu g ^h aɽli
650.	have gone	gele ha
651.	had gone	gele w ^h əte
652.	went	gele
653.	Fed (milk- baby)	piwun/piwũ g ^h aɽli
654.	Fed (food)	dzewũ g ^h aɽli
655.	got done (f)	kərun g ^h eɽli
656.	do	kər
657.	getting (something) done	kərun g ^h enutʃe
658.	with	sərin
659.	for, because	səbəb
660.	and	ani
661.	but	lekin
662.	only	kəs
663.	is	wəte
664.	also	kōu/ kǎu
665.	type	qisəm

666	cow	ga:j
667	buffalo	m ^h əɟ
668	bull	m ^h əɟsi wəro
669	ox	bəɟ
670	calf	paɾo
671	sheep	kambəɟki
672	goat	bok ^a ɟi
673	lamb	paɾo
674	Horse / Mare	g ^h oɾo / g ^h oɾi
675	Donkey	gaɾəw
676	Dog	sunə
677	Puppy	sunə pi:l
678	Cat	mazər
679	Camel	u:ɟ
680	Lion/Tiger/ Panther	va:g
681	Bear	əswəl
682	monkey	makəɟ
683	elephant	həstɪ
684	Deer	cittəl
685	Hippopotamus	pani g ^h oɾo
687	mongoose	mugus
688	Crab	kurle
689	Rabbit	soso
690	pig	suwər
691	Frog	maɟko
692	Turtle	kaʂoʊ kaswo
693	Squirrel	cājā
694	Rat	undir
695	Lizard	pa:l
696	Snake	pam
697	worm	ki:ɾo
698	Cobra	azɟaha
699	Python	sərəp
700	Crocodile	ʃiʊsər
701	udder	hono
702	Tail	ʃəpɟi
703	Hump	bu:c
704	Fish	m ^h aure
705	Horn	ʃi:ŋ

APPENDIX II: SENTENCE LIST

1.	Salman is eating a mango.	səlman ambo xat̪e wəʔe
2.	Salma is eating a ripe mango.	səlma ambuli xat̪e wəʔe
3.	Salman cut the mango.	səlman ambo kat̪ərlo
4.	The children took a knife and cut the mango	səmmu tʃeɾu̯e kaʔi ɡʰenun ambo kat̪ərta
5.	While cutting the mango Rizwan cut his fingers (pl).	ambo kat̪rat̪ʃe wəq̪tar rizwan apli aŋɡat̪tijo kat̪ərli
6.	Rizwan cut his finger(sg) while cutting the mango.	rizwan ambo kat̪ərtaʔni:n apli aŋɡat̪ti kat̪ərlo
7.	Rizwan ate the mango in the bus.	rizwan ambo bəsar xalo
8.	Mariyam ate the mango in the bus.	mərijam ambo bəsar xali
9.	Salma ate the mango in the morning.	səlma səknat̪ ambo xali
10.	I will not go to school I don't go to school.	me skula wəʃe naɪ me skulat̪ wəsi naɪ
11.	We will not go to Jaipur tomorrow.	faʊse ami dʒejpur wəʃe naɪ
12.	I did not go to school today.	me a:z skula gel naɪ
13.	The child didn't eat today.	a:z tʃeɾu dʒəwəl naɪ
14.	The child did not hit his/her sister.	ʃe tʃeɾu apli bʰəɪni marəl naɪ
15.	Because you did not wake up early today, you were late to school.	a:z tu dʒəkkən uʔəl naɪ ʃa səbəb ʃuka uskula wosu wəqəʔ dʒalo
16.	Neither my mother came nor my sister.	naɪ mudʒi mammi aɪli na bʰəɪn
17.	The old elephant did not die.	porni aʔi marəl naɪ
18.	Because they did not study they failed	ʃe pərəl naɪ bəlun feɪl dʒale
19.	If you don't give me the sweets, I will cry.	ʃu maka miʃʰaɪ d̪e nat̪lan me rəʔt̪əli
20.	If you will hit me I will cry.	ʃu maka marlan me rəʔt̪əli
21.	If he had come earlier he would have seen the letter.	əɡər ʃu dʒərɾa dʒəkkən jəʔo dʒalan, ʃu ʃe leʃər pəlʃo
22.	If he asks me I will certainly tell the whole story.	əɡər ʃo maka puslan, me ʃeka səgli ʃt̪ori saŋɡt̪əli

23.	If you can come, you come.	tu ka jeun dzalan tu je
24.	Salman and Salma both went to watch the movie. Had gone	səlman ani səlma dogjani pitstfər pəlu gele w ^h əte
25.	Children ate and drank cold water.	tʃeɹuē xale ani tʰəŋda pani pile
26.	Mary is beautiful but ill natured.	meri suggər wəte lekin adəɬun nikki nai
27.	Sohail will help but not Reshma.	suhe:l mədət kəɾtəlo lekin re:ʃma kəɾutʃe nai
28.	Yesterday we went to watch a movie	ka:l ami pitstfər pəlu gele w ^h əte
29.	Yesterday all of us went to watch a movie	ka:l ami səmmu pitstfər pəlu gele wəte/w ^h əte
30.	Let us go now	ami etta wəɬstfəu
31.	Let us all go now	etta ami səmmu wəɬstfəu
32.	What is your name?	tudʒe nau ka:?
33.	Hindi - tera naam kya hai	tudʒe nau kaʃe?
34.	Where do you stay?	tu xe raʊtʃe?
35.	How are you?	tu kifi wəte?
36.	When are you going home?	tu ghəri ketta wəɬəli?
37.	When are you going to Delhi?	tu ketta dilli wəte wəte?
38.	Who is he?	to ko:n?
39.	Who is she?	ti: ko:n?
40.	Who are they?	tēi/ten ko:n?
41.	Why did you go to delhi ?	tu dilli kʰeka gelli?
42.	Mother fed the baby (mother took the baby in her arms and fed it milk)	mama wəttet gʰeun du:d piwun ghəɬli
43.	Mother made the ayaa [nurse] feed the baby.	kamwali haɬin mama dʒəu ghəɬli
44.	She got all the work done by the servant	ti kamwali haɬin səwwəs ka:m kərun ghəɬli
45.	I don't like your coming here.	tu hinga jeʊtʃe maka pəsənd nai
46.	Because of his coming back his mother could survive.	to wapəs ajla/ aila səbəb mama dʒinda rali
47.	He told me that he will go tomorrow	to maka sanglo faʊnsəi wəɬəlo bəlun
48.	She said that she likes to cook	ti maka sangli apla randutʃe pəsənd afe

49.	My sister told me that it rained heavily last night.	mud̃zi / mod̃zi bʰəɪn sangli kal raɽi paus pəɭlo wʰəɽo bəlun
50.	The boy is playing.	to kosko xelte wate
51.	The boy is playing with a ball	to kosko tʃeɳd/ bo:l ghenun xelte wate
52.	The boy ate a banana	to kosko kele xalo
53.	The boy played well.	to kosko nikke kʰello
54.	She has had her meal she ate She had eaten the meal	tiɖze d̃zeun d̃zʰale tiɖze d̃zeun d̃zʰale wʰəte
55.	I am sad	me yəmyi:n wate
56.	He is in pain	to d̃əɖaɽ wate
57.	He is in(inside) pain	to d̃əɖa bʰitt̃ə wate
58.	He is hungry	to bʰuko wate
59.	She is hungry	ti bʰuki wate
60.	The cat is hungry	mazər bʰuke wate
61.	Pick up the book and keep it on the table	ho bu:k/kiɽab uxəl ani ti t̃ebla:r d̃h̃əɾəu
62.	Pick up the book and keep it upon the table.	ho bu:k/kiɽab uxəl ani t̃ebla: uppər d̃h̃əɾəu
63.	Give the horse the feed	gʰoɽak tsaro gʰa:l
64.	Wash the clothes please	d̃zəra ti kapde d̃hu:un de
65.	She wrote a letter to her mother yesterday.	ti apli mamak e:k kagəz b̃əɾəwli
66.	Curd is made from milk	d̃h̃əɪ d̃uɖan d̃zaɯt̃ʃe
67.	He fought with him	to tedze sərin d̃zʰuzlo
68.	he ruined his house with his own hands	to aple haɽin aple gʰər b̃əɾbaɖ kəɪlo
69.	Lots of coconuts fall during/in the rains	paus kalaɽ na:l bʰəlli d̃zʰəɖta
70.	Give me some money for my daughter.	maka mod̃zi dʰue səbəb d̃zəra du:ɽ de
71.	Nobody is at home. (koi nai hai)	gʰəra konjo naɽ
72.	Nobody is at home (koi nai)	gʰəra konjo nai
73.	I bought everything in ten rupees.	me d̃h̃a rupjet səwwəs gʰet̃lō
74.	Flowers are blooming in the garden.	bagat̃ fule fulte afe
75.	Flowers bloom in the garden	bagat̃ fule ful̃ta
76.	The book is on the table.	kiɽab t̃eblar afe

77.	Clothes are kept on the top of the box.	kapde teblar d̤h̤arəʊn afe
78.	There is a garden behind my house.	modʒe gh̤ara pattir e:k bay afe
79.	There is a mango tree in front of my house.	modʒe gh̤ara samme e:k amba j̤a:ɾ afe
80.	Sister will go shopping only with her friends.	b̤h̤əɪn faʊnse apli səijja sərin kəs kh̤əri:ɖi kəru wəɽli
81.	Her sister's wedding is tomorrow.	ɽidʒi b̤h̤əɪnitʃe pərne faʊnse afe
82.	His cap is blue.	tedʒi ɽopi uɖi
83.	Buy eleven rupees' sugar [i.e. for 11 Rupees.].	ikkəra rupetʃi sakər haɾ
84.	Don't keep turning the book's pages	kit̤abatʃe pane ugh̤aɾte raʊ naxa
85.	The boy is playing	ɽo kosko kh̤elʃe wəte
86.	The boy is playing with a ball	ɽo kosko bo:l gh̤enu:n kh̤elʃe wəte
87.	The boy ate a banana	ɽo kosko kele xalo
88.	The boy played well	ɽo kosko suggaɾ kh̤ello
89.	The girl had her food/ ate	ɽi koski dʒəwli
90.	Mother will cook rice now	mama et̤ta ʃi:ɽ ran̤təli
91.	I am sad	me ɣəmyi:n wəɽʃe
92.	Shadab is hungry	ʃadab b̤h̤uke wəte
93.	Pick up the book and keep it up	ɽo kit̤ab uxlu:n upər d̤h̤arəʊ
94.	Feed the sheep	bokdije dʒəwun gh̤a:l
95.	Wash the clothes please	dʒəra kəpde d̤h̤o nai
96.	Arbaz wrote a letter to his mother yesterday	ərba:z ka:l mama ɽʃiɽi bəɾəwlo
97.	Curd is made from milk	d̤h̤əi d̤ud̤an dʒaʊtʃe
98.	Arbaz fought with Arman	ərba:z ərm̤ana səri:n ləɾaj marlo
99.	Salman fired a bullet with a rifle	səlman bənd̤uxan goli marlo
100.	Leaves are falling due to the breeze (hava se patte gir rahe hain)	hawan pane pəɖte afe
101.	Give me some money for my daughter	maka mudʒi d̤h̤uwe səbəb kai ruppəi ɖi
102.	Nobody is at home	gh̤əre konjo nai
103.	I bought everything in ten rupees	me d̤h̤a ruppəi b̤h̤itt̤ər səwwəs gh̤et̤li

104.	The roses are blooming on the plant	dzaɾa uppər feute fulte afe
105.	Book is on the table	kiɾab tebla uppər afe
106.	That book is on the table	to kiɾab tebla uppər afe
107.	The clothes are kept on top of the box	ti kapde dɛbba uppər dʰareuli te
108.	There is a shop behind my house	modʒe gʰara pattir e:k aŋgər afe
109.	There is a shop in front of my house	modʒe gʰara samme e:k aŋgər afe
110.	Alfa will go shopping only with her friends	alfa aple dɔsta sərin kəs bəzra wətəli
111.	Arbaz's sister's wedding is tomorrow	arbazatʃi bʰənitʃe pərne faʊnsəi afe
112.	His book is red	tedzo kiɾab tambo afe
113.	Buy twenty-five rupees' sugar [i.e. for 25 Rupees.]	bi:s rupetʃi sa:kər haɾ
114.	Don't turn the pages of the book	kiɾabatʃi pane ugʰɾu naka
115.	I went to the shop and came back and slept off.	aŋgdɪ wəsun jeʊn me wədgəlo
116.	I fell down	me xa:l pəɖli
117.	He fell down	to xa:l pəɖlo
118.	My foot slipped and I fell down	modʒe pa:j dʒʰarun me xa:l pəɖle
119.	God is everywhere	əllah səwwəs kəɾe wəte
120.	Bag is light	bæg həllu afe
121.	He is nowhere	to kʰeʊ na
122.	I looked for it everywhere	me səwwəs kəɾe pəlli
123.	I caught the robber	me te cora dʰərli / dʰərlo
124.	They will come tomorrow	ten faʊse jeɾle
125.	Tell them a story	teŋka kahini sang
126.	Come in	bʰittər je
127.	Don't come in	bʰittər jeʊ nəxa
128.	Come here and sit (Fem.)	bəis ge hinga jeʊn
129.	Come here and sit (Masc.)	bəis ga hinga jeʊn
130.	Come here and sit	bəis hinga jeʊn / hinga jeʊn bəis
131.	Sit	bəis
132.	Sit down	xa:l bəis
133.	Go away	wəs hinga dʒugun
134.	Few people	dʒəra fe mənʃe
135.	Little rice	dʒəra ʃi taŋɖul

136.	Little money	dzəra ji ruppəi
137.	Don't tell her anything	ṭikka kâi bəlnaka
138.	Something has happened to her	ṭikka kâi dzəu dzala ha
139.	Eat something	kâi dzəu xa
140.	Let's go somewhere	kʰeũ dzaɔ wətʃtʃəũ
141.	Her eyes	ṭidze dɔle
142.	His eyes	ṭedze dɔle
143.	Her basket	ṭidze dzəmbil
144.	His basket	ṭjedze dzəmbil
145.	Your two books	ṭudzi dɔ:n kiṭabe
146.	Her hut	ṭidzi guḍsuli
147.	His hut	ṭjedzi guḍsuli
148.	His house (proximal) -iske	hedze gʰə:r
149.	Her house (proximal)	hidze gʰə:r
150.	Her house (distant)	ṭidze gʰə:r
151.	His/ Her houses (proximal)	hedze gʰəre:
152.	His house (distant) uska	ṭedze gʰə:r
153.	His houses	ṭedzi gʰəre:
154.	Your house	ṭudze gʰə:r
155.	Your house(Hon.)	ṭumtʃe gʰə:r
156.	Your houses	ṭudzi gʰəre:
157.	His son	ṭezo pu:ṭ
158.	Their sons	ṭeṭtʃi puṭe
159.	My child	modze tʃeɾu (nue.)
160.	My child (Masc.)	mozo tʃeɾu / tʃeɾu (masc.)
161.	My son	mozo pu:ṭ
162.	My daughter	modzi ḍʰu
163.	My daughters	modzi ḍʰuo
164.	My hand	mozo ha:ṭʰ
165.	My hands	modzi ha:ṭʰe
166.	Our hands	amtʃi ha:ṭʰe
167.	Their House (Hon.) (Proximal)	heṭtʃe gʰə:r
168.	Their house (hon.) Distant	ṭjeṭtʃe gʰə:r
169.	Their houses (Hon.) (Distant)	ṭjeṭtʃe gʰəre
170.	Their houses (Hon.) (Proximal)	heṭtʃe gʰəre
171.	Their house (Plural) (unke-hin.)	ṭjeṭtʃi gʰəre
172.	Everyone went there	samjũ ṭiŋga gele
173.	Everyone has gone there	samjũ ṭiŋga gele ha

174.	We saw a bird	ami pəriṇḍa pəlle/palle
175.	I saw a bird	me pəriṇḍa pəllō
176.	You saw a bird	tu pəriṇḍa pəllō
177.	You (Hon.) saw a bird	tumi pəriṇḍa pəlle
178.	Both of you saw a bird	tumi ḍogi ḍzani pəriṇḍa pəlle
179.	I did not understand	me vəlxəl naṭ
180.	This is a dog	he e:k sune
181.	There are two dogs	tiṅga ḍo:n sune waṭeṭ
182.	There are three dogs	tiṅga t:n sune waṭeṭ
183.	Here is a cat	hiṅga mazər waṭe
184.	This is a cat	he mazər
185.	Here is a cat and a dog	hiṅga e:k sune ani mazər waṭe
186.	This is a house	hē ghə:r
187.	These are my two houses	hi modʒi ḍo:n ghəre
188.	This is my house	hē ghə:r
189.	These are his houses	hē ṭeḍʒi ghəre:
190.	I see/watch birds	me pəriṇḍa pəltā
191.	We watch birds	ami pəriṇḍa pəltāṽ
192.	You watch birds	tu pəriṇḍa pəltā
193.	You (pl), (hon.) watch birds	tumi pəriṇḍa pəltat
194.	You both (people)watch birds	tumi ḍogi ḍzani pəriṇḍa pəltā
195.	Both of you watch birds	tumi ḍogjū pəriṇḍa pəltā
196.	He watches birds (proximal)	to pəriṇḍa pəltā
197.	She watches birds (proximal)	ti pəriṇḍa pəltā
198.	He watches birds (distant)	ho pəriṇḍa pəltā
199.	She watches birds (distant)	hi pəriṇḍa pəltā
200.	This shakes	hē halṭa
201.	That shakes	ṭē halṭa
202.	I go to the market	me bazraṭ woṭā / vəṭā
203.	We go to the market	ami bazraṭ woṭāṽ / vəṭāṽ
204.	Both of us go to the market	ami bazraṭ woṭāṽ / vəṭāṽ
205.	You go to the market	tu bazraṭ və:s
206.	You (Hon.)(Pl.) go to the market	tumi bazraṭ vəsa
207.	He goes to the market	to bazraṭ vəṭa
208.	She goes to the market	ti bazraṭ vəṭa
209.	They go to the market	ṭāṽ bazraṭ vəṭat
210.	Those women go to the market	ṭi abuljo bazraṭ vəṭa
211.	They both go to the market	ṭāṽ ḍogi bazraṭ vəṭat

212.	I come here	me hinga jeṭṭā
213.	We come here	ami hinga jeṭṭāu
214.	You come here	tu hinga je
215.	You (Hon.) (Pl.) come here	tumi hinga ja
216.	He comes here	to hinga jeṭṭa
217.	She comes here	ti hinga jeṭṭa
218.	They come here	tṭṭi hinga jeṭṭat
219.	Child comes here	tṭeru hinga jeṭṭa
220.	Children come here	tṭeruē hinga jeṭṭat
221.	All go there.	samjū ṭinga vṭṭat
222.	Child falls down	tṭeru/ tṭeru xa:l pḍṭa
223.	Child fell down	tṭeru xa:l pḍḍe
224.	Child fell down (Masc.)	tṭeru xa:l pḍḍo
225.	Child fell down (Fem.)	tṭeru xa:l pḍḍi
226.	Child may fall down	tṭeru xa:l pḍṭṭe
227.	I go to the field	me gaḍṭat vṭṭa
228.	Children like toys	tṭeruē / tṭeruē kḥilona pāsəṇḍ kṛṭṭa
229.	He looks at me	to modze pərin dexṭṭa
230.	Good boy	nikko kosko
231.	Good girl	nikki koski
232.	Good child (Masc.)	nikko tṭeru
233.	Good child (Fem.)	nikki tṭeru
234.	Good child	nikke tṭeru
235.	Good children	nikke o
236.	Small child	ḍḥakle tṭeru
237.	Small children	ḍḥakli tṭeruē
238.	Big book	vḍḍo kiṭṭa:b
239.	Big books	vḍḍi kiṭṭa:be
240.	Big plant	vḍḍo dḥa:ṛ
241.	Big plants	vḍḍi dḥa:ṛe
242.	Big sapling	vḍḍi sərṭi
243.	Big saplings	vḍḍi sərṭjo
244.	Big basket	vḍḍi mutṭi
245.	Big baskets	vḍḍi mutṭjo
246.	White horse	faṅgro gḥoṛo
247.	White horses	faṅgre gḥoṛe
248.	Dirty hand	podzro ha:ṭḥ
249.	Dirty hands	podzri haṭṭe

250.	Clever boy (has a positive connotation)	cala:k kosko
251.	Clever girl (has a negative connotation)	cala:k koski
252.	Good story	nikki kajni
253.	Shy girl	laztəli koski
254.	The sun set	su:r bullo
255.	The sun sets	su:r budta
256.	He drowned	to bullo
257.	The boat sank	tsəmku bulji
258.	I am	me wəte
259.	I will stay	me r ^h atəlō
260.	He will stay	to r ^h atəlo
261.	You stay there only	tu tɪŋga kəs r ^h a
262.	I wont go	me wofe naɪ
263.	I don't (have to) go there	maka tɪŋga wostfe naɪ
264.	I am not able to eat (khaya nahi jaata)	maka xau dza naɪ
265.	Because of cold, I cannot write	fe:l dzaunca:n maka bərəʊn dza naɪ
266.	He is getting the plants trimmed by the workers	to kamwale mansa haɪn dz ^h aɾ haɪn g ^h ente wəte
267.	I am eating	me xate wəte
268.	She is eating	ti xate wəte
269.	He is eating	to xate wəte
270.	I eat	me xatā
271.	She eats	ti xatā
272.	He eats	to xatā
273.	Your saree is better than mine	modzi sarje pusun tudzi sarɪ suggər afe
274.	His house is the biggest of all	tjedze g ^h ər samman wəlle
275.	I may not go	me wofe naɪ
276.	He walks slowly slowly	to hallu hallu tɪmxəta w ^h əto
277.	He came again and again	to g ^h ərɪ g ^h ərɪ aɪlo
278.	What all did you eat?	to ka: ka: xalo ?
279.	Who all came for the wedding? (kaun kaun)	pərnet kon kon ajəlle?
280.	When (when) will you go to Bhatkal?	tu ketta ketta b ^h ətkəle wəta?
281.	I am tired writing (Writing)	me bəro:n bəro:n t ^h əkli

282.	I am tired feeding.	me b ^h əro:n b ^h əro:n t ^h əkli
283.	The mosque is two miles away from our house	amt ^h e g ^h əra tuku:n/ tiku:n mizgəḍ ḍo:n māl ḍu:r afe
284.	I want a gold chain	maka e:k b ^h əṅgaratso ha:r ka:s
285.	Buy me a gold chain	maka e:k b ^h əṅgaratso ha:r haṛun ḍe
286.	I gave a diamond necklace on my daughter's wedding	me modzi ḍ ^h uet ^h e pərna e:k hiratso ha:r ḍelō
287.	I took a loan of rupees five lakhs from my father	me modze/mudze bapa kərca:n pants lax rupəi us ^h e g ^h eṭlo
288.	By the time I came from Mangalore it was dark	me moylu:r tuku:n jeṭənin and ^h ar zalo w ^h əṭo
289.	Give the money to dad and come	bapa kəre ḍu:r ḍe ani je bapa kəre ḍu:r ḍeun je
290.	I got this bag from Delhi (Mangwaya)	me dilli tuku:n bəg haṛəwlō
291.	It had been two hours but my work was still not completed	ḍo:n g ^h əṇṭe ḍzale w ^h əṭe mægər moje kam xəṭəm ḍzal n ^h ouṭe
292.	If I do not sit here the work will not be done	me hiṅga bəiṣe naṭlan kam ḍza naī
293.	If I hadn't sat there yesterday, so much work would not have been done	əgər kal me tiṅga beṣto naī ṭərin eṭle kam ḍzaṭe naī
294.	If I hadn't sat there, so much work could not have been done	əgər kal me tiṅga beṣto naī ṭərin eṭle kam ḍzəu səkṭe naī
295.	If I wouldn't sit here, then I wouldn't be able to do this work	əgər me hiṅga beṣto naī ṭərin hē kam kəru səkṭo naī
296.	Speak a word	e:k ləfs saṅg
297.	Call him (usko bulao)	ṭeka appəu
298.	Call him by name (naam se)	ṭeka navi:n appəu
299.	Call him from the house (ghar se)	ṭeka g ^h ərcan appəu
300.	Call him from the house (ghar se)	ṭeka g ^h əra tikun appəu
301.	Sing a song from your heart (dil se)	tu ḍili:n nəzəm pəṭ
302.	Call him(Hon.) (usko bulaiye)	ṭeṅka apua
303.	Call her	ṭika appəu
304.	Call them (unko bulao)	ṭeṅka appəu

305.	Call them (Hon.- addressee usko bulayiye)	teŋka apɔa
306.	Call all of them (Hon.)	teŋka samma apɔa
307.	I am going to my sister's (house). (Fem.)	me mudʒi bʰəɪnɪre wəɽe wəɽē
308.	Keep your bag with mom and come	tu apli bæɡ mama kəɽe dʰəɾəʊn je
309.	Give your bag to (with) mom and come	tu apli bæɡ mama kəɽe deʊn je
310.	Cross this and come	tu heka dʰaɽəʊn je
311.	Come from over the bridge	tu sakwa wəɪlan je
312.	Come from beneath this	tu hedʒe xallan je
313.	Come from that side	tu ti: bagican je
314.	Don't go that side	ti bagi wosunaka
315.	Go to your wife's (house)	mʰelje:r wə:s
316.	Go to your in-laws (house)	mʰavɪre wə:s
317.	Take the measurement of the neck	ɡəlatso ma:p ɡʰe:n
318.	The colour of your teeth has turned yellow	tudʒe dʰaɽatso rəŋɡ halɖəwə dʒala afe
319.	Extract juice of lemon	limba tso rə:s ka:ɽ
320.	Extract juice of the lemon (Hon.)	limba tso rə:s ka:ɽa
321.	Bring a garland of Jasmine flowers	mogra tʃe fula tso ha:r ha:ɽ
322.	Make cucumber curry	təʊfa tʃe səwra kə:r
323.	Make cucumber curry (Hon.)	təʊfa tʃe səwra kəra
324.	I will go, I go	me wəɽā
325.	I am going	me wəɽe wəɽē
326.	He goes	to wəɽa
327.	I ate banana (Masc.)	me kele xalō
328.	I ate a banana (Fem.)	me kele xali
329.	I ate chapatti	me poli xalō
330.	You have eaten , right?	tu xalli noi?
331.	She ate	ti xali
332.	I saw (Masc.)	me pəllō
333.	I had gone (emphatic) (Fem.)	me geljē hoɽi / wʰəɽi
334.	I had gone(Fem.)	me geli hoɽi / wʰəɽi
335.	I had gone(Masc.)	me gelo hotō / wʰəɽō

336.	The five-minute- song got over in ten minutes	pā:ts minitetʃe gane dʰa minitɛt xətəm dʒale
337.	The five-minute-song took ten minutes	pā:ts minitetʃe gana dʰa mint lagle
338.	(he)took ten minutes for the five minute song	pā:ts minitetʃe gana dʰa mint gʰetlo
339.	I had problems because of the servant's work	maka tɛ aɭatʃe kaman təkɫif dʒali
340.	I will come from the village tomorrow	me gāwā tiku:n faṽnsəi jɛtəlō
341.	He will come from the village tomorrow	tɔ gāwā tiku:n faṽnsəi jɛtəlo
342.	I will come from the village tomorrow (Fem.)	me gāwā tiku:n faṽnsəi jɛtəlē
343.	She will come from the village tomorrow	tɪ gāwā tiku:n faṽnsəi jɛtəli
344.	Return the money, or else you will be beaten	d̪:uɾ wapəs d̪e, naɫɫan tu mar xaɫəllo
345.	I(Fem.) used to take the buffalo out to graze every day and then take it to the river to bathe	me mʰəɻɪʃi rozana/hər di:s tsərəu gʰenun wʰərɪti wʰətɪ, tɛdʒe mə:g tɪka nʰəi kərɛ a:ŋ d̪ʰūū wʰərɪti wʰətɪ
346.	I(Masc.) used to take the buffalo out to graze every day and then take it to the river to bathe	me mʰəɻɪʃi rozana/hər di:s tsərəu gʰenun wʰərɪto wʰəto, tɛdʒe mə:g tɪka nʰəi kərɛ a:ŋ d̪ʰūū wʰərɪti wʰəto
347.	The paddy crops would have been good if the rains could have been received in time	hi pawət ɫallatɕi fəsəl nikki dʒatɪ əgər paṽs ɫaimar pəɖto tərɪn
348.	Many workers are to be employed	bʰəlli mansā kamaɫ dʰərəuɾtʃe aʃe
349.	If he would have been with me, it would be good	əgər tɔ modʒe sərɪn rʰəto tərɪn nikke wʰətɛ
350.	If he would have been with me, it would be better	əgər tɔ modʒe sərɪn rʰəto tərɪn beɬtər wʰətɛ
351.	Today we will finish our work at about 3 o'clock	a:z ami amtɕi ka:m tɪ:n gʰəŋɬa xətəm kərɬəle
352.	Today we will finish our work at about 3 o'clock	a:z ami amtɕi ka:m tɪ:n gʰəŋɬa muxsəuɾtəle
353.	I told her to take the book from me but he said he doesn't want it now	me tɛka modʒe kərɬa:n kiɬa:b gʰenun wosu saŋglo hoɖō məgər tɔ apla jɛɬɬa naxa bəlun bəllō

354.	She got me an extra ten rupees on the saree from her	ti: maka t̃id̃ʒe k̃art̃ʃan saɾje upp̃ər d̃ʰa rupp̃əi kaɾun d̃ili
355.	I have written a book (Masc.)	me kiɾab b̃ər̃əwlat̃ē
356.	I have written a book (Fem.)	me kiɾab b̃ər̃əwliɾē
357.	I have purchased a car	me e:k gaɾi mola g̃het̃lat̃ē
358.	I had seen him (Masc.)	me t̃eka p̃əll̃o w̃h̃ət̃ō/hot̃ō
359.	I had seen him (Fem.)	me t̃eka p̃əlli w̃h̃əti
360.	I got the 10.30 train and reached office at 11.30	me saɾe d̃ʰa g̃h̃ənt̃at̃ʃi gaɾi d̃ʰəru:n saɾe ikk̃əra g̃h̃ənt̃a ɔfisak jeun paʊlo
361.	I sat in the 10.30 train and reached office at 11.30	me saɾe d̃ʰa g̃h̃ənt̃at̃ʃi gaɾijet̃ b̃əisu:n saɾe ikk̃əra g̃h̃ənt̃a ɔfisak jeun paʊlo
362.	I didn't eat that roti (Fem.)	me ti poli xalnot̃i
363.	I didn't eat that roti (Masc.)	me ti poli xalnot̃ō
364.	I could not eat those mangoes	t̃e/i ambe maka xaũ d̃zal nai
365.	That song was playing on the radio	t̃e gane reɾja:r waz̃te waz̃te
366.	I am taking mangoes for my wife (and going)	me mod̃ʒe m̃h̃elje səbeb ambe g̃henun waz̃te waz̃te
367.	I have told him to take the book from you	me t̃ekak t̃ud̃ʒe k̃ərcan kiɾab g̃henun saŋglat̃eĩ
368.	I did not eat that mango	t̃o ambo me xalnai
369.	When he came, I was there (Fem.)	d̃ʒet̃ta t̃o ailo, me t̃iŋga w̃h̃əti
370.	I want an apple	maka e:k se:b kaz
371.	I met her at that shop	mē t̃ika ti: aŋgd̃i: milnō
372.	He himself did all his work	t̃o k̃h̃ud̃ aple səwwəs ka:m k̃əilo
373.	He only did all the work	t̃o k̃əs səwwəs ka:m k̃əilo
374.	Dad's at home	bapa g̃h̃əre waz̃te:t̃
375.	Dad's in the house	bapa g̃h̃ərat̃ waz̃te:t̃
376.	Dad's in the shop	bapa aŋgd̃i:t̃ waz̃te:t̃
377.	Dad's at the shop	bapa aŋgd̃i: waz̃te:t̃
378.	Her house is near the mosque	t̃id̃ʒe g̃h̃ər mizg̃əti b̃əgla afe
379.	Her house is near the shop	t̃id̃ʒe g̃h̃ər aŋgd̃i: b̃əgla afe
380.	Her house is near the theatre	t̃id̃ʒe g̃h̃ər t̃h̃jet̃ra b̃əgla afe
381.	Her house is near the hospital	t̃id̃ʒe g̃h̃ər asp̃ətre b̃əgla afe
382.	Have never met before	hed̃ʒen fuɾe kett̃āu miləl nai
383.	after this I wi;; go to Dubai	hed̃ʒe m̃əg me d̃ub̃əi w̃ət̃əlō
384.	will meet on Monday	sommar d̃isa milt̃əlō
385.	will meet next week	jeũce h̃əft̃a milt̃əlō

386.	(I) will meet today	a:z milṭa
387.	(I) will meet you tomorrow	fəʊse milṭa/milṭəlō
388.	he is not to be seen these days (aajkal who milta hi nahin)	a:z ka:l ʈo mile naɪ kəs
389.	I am now in Mangalore	jetṭa me moylu:r waṭē
390.	I came from mangalore now just now	me jetṭa kəs moylu:r ʈikun ailō
391.	meet (me) before six o clock (se pehle)	chē ghəṇṭa pusun fuṛe mil
392.	meet after namaz	nawḍʒe mæg mil
393.	meet once namaz is over	nəwaz zala mæg mil
394.	will go to Dubai in the month of september	septembər masat me dubai waṭəlō
395.	will go to Dubai in September	septembərat me dubai waṭəlō
396.	tell one more time/ once again	bidʒi ek mərtəba sa:ŋg
397.	both (+human) are good	dogjū bʰəlli nikke
398.	both (-animate) are good	donjū bʰəlli nikke
399.	I bought all three	ʈinjū me ghəṭlō
400.	I am asking for the last time	axri mərtəba puṣṭe waṭē
401.	read it again and again	bʰoʊru:n bʰoʊru:n pər
402.	keep reading it (that only)	ṭe kəs pəḍṭe rʰa
403.	he went for the second wedding of his previous wife's second son's third daughter	ʈo ʈedʒi fulli mʰeljetso ɖu:sre puṭaci ʈisre ɖʰuwece ɖusre pərna gelo
404.	Open the door	ɖa:r ugər
405.	keep the door open	ɖa:r ugṛe ɖʰərəʊ
406.	Happens	zaṭa
407.	doesn't happen	za naɪ
408.	may not happen	zaʊṭʃe naɪ
409.	go out of the house(command-get out)	ghəre ʈikun wə:s
410.	open the window (Imperative)	indjo ugʰər
411.	open window (adjective)	ugʰri indjo
412.	open door	ugʰṛe ɖa:r
413.	Can you give me the book?	ka ʈu maka kiṭa:b ɖeū səkṭa?
414.	This happened all of a sudden/suddenly	he eka e:k zalle
415.	come quickly/soon	ɖəkkən je
416.	come slowly	hallu je

417.	sit peacefully (at ease)	it̪minane:n bəɪs
418.	Hit hard!	gʰət̪t̪ mɑ:r

APPENDIX III:

Text I - Nikki Mheli - Good wife

A woman has many forms (roles)

Mother,sister, wife etc

Wife is also an important role

There are two types of wives.

A good wife and a bad wife

A wife can turn the house into heaven or hell.

A good wife obeys her husband.

Takes good care of her children

Gives them good education

Gives respect to her mother-in law and father in law.

She takes them to be her mother and father. (feels /understands)

Gives good advice to her husband.

Tries to keep the house united.

Partakes in the trials of her husband.

abuljece kə ru:p afe.

mama, b^hain, m^he:li wəgeira.

m^he:li kəu e:k ehem ru:p afe.

m^heljece do:n kismo afe.

e:k nikki m^he:li ek xərab m^he:li.

m^he:li aple g^hər jənnət kəu kəru səktə,
jahannəm kəu kəru səktə.

nikki m^he:li bəllan g^həwajci fərmabərdə
rahtə.

cərwajci nikki pərwərif kərtə.

teŋka nikki tali:im-o-tərbijət dətə.

mau mamuljanco ədəb-wə-ehərəm
kərtə.

teŋka aple mama ani bapa balu:n
wəlxətə.

g^həwa nikke məfwəre dətə.

g^hə:r joɾu:n d^hərounce kəfif kərtə.

g^həwajci du:kdərd b^hittər famil jattə...

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I have always wondered about many an interesting aspect of 'my variety of Konkani' which I haven't noticed in varieties spoken by fellow community members residing in Goa or the rest of Karnataka. A brief encounter with members of the Navaithi community intrigued me to seek a comparison of my Konkani with theirs. As both are immigrant communities speaking an Indo-Aryan variety in a land where the dominant linguistic landscape has a Dravidian character, and so are by nature multilingual, proficient in a language which belongs to a Dravidian language family, Kannada, the dominant state language, both being relatively affluent as far as their socio-economic status is concerned, and both being communities which predominantly engaged in trade/business in the new lands where they migrated to.



HARSHA SHANKAR BHAT

This work attempts to sketch out the descriptive profile of the Nawayathi speech community of Bhatkal. It aims to present a descriptive profile of the Nawayath (also written as Navait, Nawait, Navayat) community whose variety of speech is called Nawayathi.

The Nawayaths are a diasporic immigrant minority linguistic community whose initial settlement was the port town of Bhatkal in Uttara Kannada district of Karnataka.



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